

The Instructor

October 1958



This Month

COVER: An Important Shrine ▶

A shrine of major importance to Latter-day Saints the world over is the Salt Lake City Tabernacle.

It is the traditional gathering place now, as it was in pioneer days — when Brigham Young inspired, instructed and directed the Church membership. At each conference time, eager thousands crowd the walks and grounds, hoping to find seats in the venerable building.

Each year throngs of tourists come to catch a glimpse of the strange, vast building and to hear the voice of its mighty organ. Many of them glean a few precious seeds that hunger for the truth.

This building is the home of the Tabernacle Choir, which will leave soon on tour of the Eastern United States.

For more on the Choir, read page 300, "At Their Sparkling Best" by Dr. Alexander Schreiner, Tabernacle Organist.

Photograph by Hal Rumel.

—Kenneth S. Bennion.

Next Month



Statehood is coming to Alaska, and the eyes of the Western world watch a territory gain equality with its sister states. The Church of Jesus Christ of Latter-day Saints has grown in Alaska, too.

For more of Church change and growth in Alaska, see the November *Instructor*.

▶ In Finland, the Church is also growing, and home evening plays a significant role in each family's attaining Gospel understanding. The Ravaniti family hour is described by missionary Don Woodward.

▶ Temple guides bring to thousands of visitors each year the story of the Restored Gospel. Our November issue will take you on a "temple guide" tour of Salt Lake City's Temple Square.

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Devoted to teaching the Restored Gospel in the classroom and home.

GOD, *Our Eternal* *Father*

By President David O. McKay

"... He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."
—Hebrews 11:6.

THIS is one of the most meaningful passages or sentences written by writers of the New Testament. At first thought, it would seem difficult to believe that He exists unless we know something about Him, but there is assurance in what follows; viz., that "he is a rewarder of them that diligently seek him." We accept that term "rewarder" as applying to His willingness to respond to the earnest longing of the honest seeker after truth regarding His existence. He is not necessarily a rewarder of physical and temporal gifts, although it probably does include the physical and spiritual blessings. I like to think that when we respond to that innate something which tells every thinking, honest heart that God exists, an honest searcher after truth will get that assurance to his entire satisfaction.

However, at the outset, it is difficult if not impossible for the *finite* to comprehend the *Infinite*. As human beings we find difficulty in comprehending even the least of these creations.

The Prophet Joseph Smith in his "King Follette Sermon" in 1844, said God is an exalted man. Nearly one hundred years later, Charles A. Dinsmore, commenting upon the personality of God, said this:

"Religion, standing on the known experience of the race, makes one bold and glorious affirmation. She asserts that this power that makes for truth, for beauty, for goodness is not less personal than we. This leap of faith is justified because God cannot be less than the greatest of all His works; the Cause must be adequate to the effect. When, therefore, we call God personal, we have interpreted Him by the loftiest symbol that we have. He may be infinitely more; He cannot be less. When we call God a spirit, we use the clearest lens we have to look at the Everlasting. As Herbert



To all believing in a living, personal God and His divine truth, life is delightful, beautiful. It is glorious just to be alive.

Spencer has well said: 'The choice is not between a personal God and something lower, but between a personal God and something higher.'¹

When we consider this greatest of all fields, let us ever keep in mind our finite limitations. As we meet some truth or theory, particularly a truth which seems impossible for us to comprehend, let us not drift and lose our faith, but have an anchorage in all our studies. In youth we hastily draw conclusions, and very often those conclusions are not based on sound premises. Let us be anchored in the faith.

All who believe in a personal God who can love, who does love, and who can guide, who does guide, may be anchored in the Gospel as it has been revealed, as He has revealed Himself to man. Though we may glide on the surface with every little wind of doubt, anchored in that Gospel, we shall remain on the road that leads us to eternal truth.

To all who believe in a living, personal God and His divine truth, life can be delightful and beautiful. It is glorious just to be alive. Joy, even ecstasy, can be experienced in the consciousness of existence. There is supreme satisfaction in sensing one's individual entity and in realizing that that entity is part of God's creative plan. There are none so poor, none so rich, sick or maimed that they may not be conscious of this relationship.

I know that for not a few of us the true joy of living is overcast by trials, failures, worries and perplexities incident to making a living and attempting to achieve success. Tear-bedimmed eyes are often blind to the beauties that surround us. Life sometimes seems a parched and barren desert, when, as a matter of fact, there are fragrant flowers, comfort, even happiness

¹"Religious Certainty in an Age of Science," quoted in *Christianity and Modern Thought*, New Haven, 1924.)

within our grasp if we could or would but reach for them.

Next to a sense of kinship with God is the helpfulness, encouragement and inspiration of friends. Friendship is a sacred possession. As air, water and sunshine are to flowers, trees and verdure, so smiles, sympathy and love of friends are to the daily life of man. To live, laugh, love one's friends and be loved by them, is to bask in the sunshine of life.

Conditions that will bring peace and comfort to the individual are as easily found and named as are the evils and vices that bring tribulations, and, if cherished in proportion to their worth, are as easily practiced. A few of the fundamentals of these Jesus referred to when He said: "These things I have spoken unto you, that in me ye might have peace." (John 16:33.) Summarized, these things are: Acceptance of Christ as the "Way, the Truth, and the Life."

We may seek as professors, philosophers, and scientists — honestly seeking to comprehend the eternal God. We may not be able to visualize God when described as "a spirit conscious," or "a conscious will"; but we can picture Him as Jesus Christ who came to reveal God and His personality.

You remember when Jesus and His disciples were talking about God, the Father, Philip said, "... Lord, shew us the Father ..." And Jesus gave this significant answer: "... Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; ... I am in the Father, and the Father in me." (John 14:8-11.)

Jesus taught that unless men and women have true spirituality, they really amount to nothing. The spiritual force underlies everything, and without it nothing worthwhile can be accomplished. *Spiritual needs* can be met only by *spiritual means*. All government, laws, methods and organizations are of no value unless men and women are filled with truth, righteousness and mercy. Material things have no power to raise the sunken spirit. Gravitation, electricity and the atom are great forces, but they are all powerless to change the motives of men and women.

The Gospel, the glad tidings of great joy, is the true guide to mankind. That man or woman is happiest

and most content who lives nearest to its teachings, which are the antithesis of hatred, persecution, tyranny, domination, injustice — things which foster tribulations, destruction and death throughout the world.

What the sun in the heavenly blue is to the earth struggling to get free from winter's grip, so the Gospel is to sorrowing souls, yearning for something higher and better than mankind has yet found in this old world.

Spiritually, throughout the world today, many people are tired and cease to put forth effort to find the consolation for which their souls yearn. They seek material needs; their physical requirements must be supplied or they hunger and faint. But their spiritual selves are too often left to starve. "They are baffled, beaten, and blown about by the winds of the wilderness of doubt."

Since man's appearance upon earth, he has had offered to him the most important thing in all the world, something that will add joy to successful living, comfort in disappointment, solace in sickness, strength to meet calamity, hope in failure and adversity, and comfort in the presence of death itself. Millions have lived and died having never heard about it. Other millions are so absorbed in their daily tasks or in their false ideologies, that they fail to give it serious thought, and have died without any real knowledge of this most important thing in the life of man.

God, the Eternal Father, and His Son, Jesus Christ, and the Holy Ghost constitute the Trinity. They are one in purpose, one in love, but are three distinct personages. We kneel and pray to God, our Eternal Father, and ask for guidance and inspiration through the name of His Son, our Redeemer, Jesus Christ.

God does exist. He is near us. Have faith; seek Him diligently, and He will reward your efforts. Submit yourselves to Him and His environment that you may have that testimony which comes from within, and sense with Peter that "we are the partakers of the divine nature." Such feeling may be obtained by seeking Him diligently. Live clean, upright lives and devote yourself not to self, but to the life and happiness of others.

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Their Dinner Table Is a Council Table



No matter where they are, the family of Albert F. and Elsie R. Kohler — if it is possible — come home for Sunday dinner.

By Melba M. Ferguson

Photos by Leland VanWagoner

THE dinner table at the Albert F. Kohler residence always has been a place where "the best of life's lessons have been learned." The Kohler home is in Midway, in Utah's

"little Switzerland" in Wasatch county.

"We had a lot of religious instruction when the need seemed to arise for that particular thing," explained sweet, snowy-haired Mrs. Kohler. She is Utah's 1958 "Mother of the Year." "And many times," she added, "this has come at the dinner table."

Now the children are grown, and grandchildren are very much a part of the picture. But the "dinner table counseling" still goes on. Because, no matter where they are — if it is physically possible — the children of Albert F. and Elsie Richards Kohler still come home for Sunday dinner.

It was at just such a typical family get-together one Sunday at the

rambling, white Kohler farmhouse in beautiful Heber valley, that I first met Mrs. Kohler.

She came into her pleasant, gray-papered living room from the kitchen to greet me. Her cheeks, still a bit flushed from the cooking, were pink as the geraniums that lined the window sills.

As we sat to talk, her nice blue eyes radiated a deep, warm welcome. I could see why everyone — children, grandchildren, in-laws, boy or girl friends — always feel free to drop in for dinner any Sunday unannounced and without a special invitation.

They just come — and are welcomed with open arms and an open heart by Mrs. Kohler, who is never

happier than when she is doing for someone.

As we talked, she sat with her work-worn hands in her lap. Her clean, blue - flowered housedress brought out the color of her eyes and enhanced the whiteness of her hair.

"We're an awfully 'talky' family," 19-year-old Margaret, who was home that day from school at Brigham Young University in Provo, laughed as she came in from the kitchen to join our conversation. "Sometimes Daddy has to whistle to get us to stop when he wants to say something."

Marion, the eldest, a BYU School of Nursing instructor at LDS Hospital in Salt Lake City, also was home for the week end.

Family prayer has played a big part in the lives of this family.

"When major problems come, we send word to all who are not at home to help us through prayer," Mrs. Kohler said.

Even in the little things that come up, prayer is a way of life for the Kohlers.

"If we feel disunity or disharmony, we pray about it," Mrs. Kohler said simply. "You can't kneel in prayer and get up with disharmony in your heart."

But perhaps, through the years, music has served to hold this family together in tenderness and harmony almost as much as their faith in the power of prayer.

"We sing around the piano," Mrs. Kohler explained. "All the children have lovely voices. My husband has a fine tenor voice, and he and I have sung together at many church and civic events."

All of the children sing or play the piano rather well.

The girls recalled that "singing around the piano in the mornings" was a practice they remembered "from ever since we were all very small."

Mrs. Kohler smiled as she recalled how "children often get up in the morning feeling unhappy and grumpy." Singing what they called

their "prayer songs," helped set them in a happy frame of mind for the day. Some of those they loved to sing were, "Let Us Join in a Song of the Morning," "I Thank Thee, Dear Father in Heaven Above" and "Sunshine in My Soul."

The Kohlers have always been together in work, too. The boys worked with their father at the tasks around his big dairy farm. The girls and Mrs. Kohler "raised chickens and cared for a big garden."

"We had to cooperate," she said simply, recalling the more than 30 years spent in building up the farm. "We couldn't have accomplished it otherwise."

"Accomplishing" for the Kohlers also meant the rearing of 10 living sons and daughters to fine manhood and womanhood as well as taking under their wings many others who needed fathering and mothering.



*Ever since the members of the Kohler family were small, they have gathered around the piano to sing away troubles and to express happiness in being together again.**

The Kohlers claim as a "son," Mrs. Kohler's nephew, Dick Circuit, 15. He has made his home with them since he was 4 years old. Another nephew, Jim Baker, 14, also

lives with them now. And the Kohlers have been "Mom" and "Dad" to many others who have needed them through the years.

In their life together, the Kohlers have known sorrow. A daughter, a victim of polio and nephritis, died at the age of 12 after nine years of illness. A son, grown to manhood, died tragically in a farm accident.

But they have known deep happiness, too.

Five of their living sons and daughters have fulfilled missions for the Church. The four sons and nephew, Jim, are Eagle Scouts. All who are old enough are Master M Men and Golden Gleaners.

The grandchildren have a special reason — other than dinner — for liking to go visit Grandma and Grandpa Kohler.

Brother Kohler has built a playground in his back yard that is a child's dream come true.

There are swings . . . seesaws . . . a saddle suspended between two trees that can give a young cowboy the ride of his life . . . a slide made of chains and pulleys that is "more fun than a roller coaster." He has even rebuilt an old carnival airplane concession and rigged it to



Mrs. Elsie R. Kohler, Utah's 1958 "Mother of the Year" looks forward to that special time of relaxation when one of her daughters fixes her hair. Today, Anna Lynn helps.

*Surrounding Mother Elsie R. Kohler at the piano are: (clockwise) Zelda Watts, Richard Circuit, Margaret Kohler, Marion Kohler, Le Roy Kohler, Elizabeth Ritchie, Anna Lynn Kohler, Kathleen Lindsay Eloise Robins, Father Albert F. Kohler, and Barbara Christensen. On the piano is a picture of Alvah Kohler, who is away serving on a mission.



ABOVE: An old saddle on a log suspended between two trees gives a thrilling ride to young Karen Lindsay and Michael Kohler.

an electric motor so the youngsters can have fun when they come to grandpa's house.

It's a happy, devoted household, in which the Gospel is an "everyday thing," prayerfully taught as the occasion arises.

RIGHT: Albert Kohler gives his grandchildren a ride in the backyard "airplane."



Since very early times, God-fearing people have been very solicitous about the proper indoctrination of their children. It was the wise Solomon who wrote: "Train up a child in the way he should go; and when he is old, he will not depart from it."

By General Superintendent George R. Hill

1849



1 LDS Sunday School
1 Teacher
30 Total Enrollment

1918



1,430 LDS Sunday Schools
20,330 Teachers
192,382 Total Enrollment

1957



4,136 LDS Sunday Schools
80,187 Teachers
1,358,472 Total Enrollment

Is Growing, Too

Our Sunday

ROBERT RAIKES in 1780, out of love and compassion for the waifs running the streets, unguided, organized for them the Sooty Alley Sunday School in Gloucester, England. During the next 50 years Sunday Schools were organized throughout the Christian world.

At Kirtland, Ohio, in June, 1831, the Prophet Joseph Smith received a revelation to William W. Phelps. "And again, you shall be ordained to assist my servant Oliver Cowdery to do the work of printing, and of selecting and writing books for schools in this church, that little children also may receive instruction before me as is pleasing unto me." (Doctrine and Covenants 55:4.)

Latter-day Saint Sunday Schools were held at irregular times at Kirtland, Nauvoo, Winter Quarters and in England.

Richard Ballantyne held the first Sunday School in Utah, Dec. 9, 1849. On this cold, snowy, windy morning, 29 boys and girls came to his newly finished home to hear Gospel stories by that master teacher. He said, "I

School Concept

felt the Gospel was too precious to myself to be withheld from the children."

In the years immediately following 1849, Sunday Schools sprang up in settlements throughout Utah. These Sunday Schools were entirely independent of each other. The only authority they looked to was that of the ward bishopric. There were no outlines or manuals or teacher's helps or even songbooks.

On Nov. 11, 1867, George Q. Cannon, who in 1866 had founded *The Juvenile Instructor* for the purpose of teaching the Gospel to children, was chosen president of a new society, the Parent Sunday School Union.

For five years, this society visited ward Sunday Schools. They recommended the purchase of the Bible, Book of Mormon and Doctrine and Covenants for a Sunday School library. Reading around was a common method of teaching. David O. Calder was appointed to teach the "tonic-sol-fa" system of singing and song writers were stimulated to compose Gospel songs. These were published in *The Juvenile Instructor*.

In 1872, the Parent Sunday School Union was discontinued. In its place The Deseret Sunday School Union was organized with George Q. Can-

non as general superintendent. This grand leader and his associates did much to unify Sunday School work. *The Juvenile Instructor* was made the official organ of The Deseret Sunday School Union. It published outlines, books, lesson enrichment stories and songs used in the Sunday Schools.

In 1877, the First Presidency directed that the sacrament be administered in all of the Sunday Schools of the Church.

The value of teaching the Gospel through song was recognized very early. "... My soul delighteth in the song of the heart; yea, the song of the righteous is a prayer unto me, and it shall be answered with a blessing upon their heads." (Doctrine and Covenants 25:12.)

In 1884, the Deseret Sunday School music book was published. It contained 88 songs, at least 65 of which were by home composers. Twenty-seven of the 65 songs are in the new *Hymns—Church of Jesus Christ of Latter-day Saints* and 17 others are in *The Children Sing*. The prayerful, conscientious work of these Sunday School musicians in writing songs that teach the Gospel was great. In 1909, George D. Pyper published his compilation of these songs in "Deseret Sunday School Songs." The Gospel in song was taught through this delightful book for 39 years until the new Church hymnbook was published in 1948. The Sunday School conducts its song

practice today as a most effective way of teaching the Gospel.

The term "general board" probably was used first in April conference of 1887. Its members have made a practice of visiting Sunday Schools since 1867. One of the delightful memories of older members of the Church was the periodic visits of Assistant Superintendent George Goddard with his repertory of songs, chief of which was "The Mormon Boy." I distinctly remember his memorable visit to the Springville Little Sunday School in 1892.

Father of Modern School

President David O. McKay has played a very great part in stabilizing, unifying, definitizing and departmentalizing our Sunday Schools. Indeed, he might well be called the father of the modern Sunday Schools of the Church of Jesus Christ of Latter-day Saints.

This master teacher, shortly after his return from a mission to Scotland in 1899, was appointed second assistant superintendent of Weber (Utah) Stake Sunday School board. He was placed in charge of classwork. Not content with pointless teaching he found in so many Sunday Schools, he set about to correct it. He held a weekly meeting of his stake board members. He drilled them in the art of outlining Sunday School lessons, of choosing an aim or objective of each lesson, and in the orderly arrangement of the subject matter which would support and develop the aim. Next came enrichment — stories, anecdotes, pictures, chalkboard drawings, maps and other visual aids. He tried everything that he could think of to vivify the objective and lead to pupil participation in discussion of the lesson. Finally, the application by which every pupil would hopefully gain in testimony and would be Gospel standards was considered.

At a monthly union meeting, stake board members would meet ward Sunday School teachers and officers

by department and go through these various steps in preparation of each lesson for the month ahead. Teachers, almost 100 per cent, came in those horse-and-buggy days, from Liberty, 18 miles away, and from all other wards in Weber County. Each returned with four carefully outlined Sunday School lessons for the month ahead.

At the request of President Joseph F. Smith, Superintendent David O. McKay published in *The Juvenile Instructor* for April, 1905, pages 242-245, an intriguing article, "The Lesson Aim: How to Select It, How to Develop It, How to Apply It."

At April conference, 1906, Superintendent David O. McKay was called to be an apostle. He was immediately called to the general board of the Sunday Schools. In October, 1906, he was sustained as second assistant superintendent of The Deseret Sunday School Union.

On Thursday, April 4, 1907, the most momentous all day and evening Sunday School convention ever held met at the LDS University in Salt Lake City. Superintendent David O. McKay presided in the absence of President Smith. Some 29 general board members and 219 delegates from the 55 stakes responded to the call.

First Convention's Purpose

Superintendent McKay said: "We are met for the purpose of getting close together; that the general board may get in closer touch with the stake boards; that the stake boards may get in closer touch with local boards. We need unity of effort in classwork particularly. We need unity of effort in opening exercises. We need unity of effort in everything that pertains to the development of the child's soul."

The convention then divided into departments. An outline of this important convention, and a summary of each department's findings and recommendations, was published in *The Juvenile Instructor* of May, 1907, pages 265-267 and 269-275.

The effects of this momentous convention were far-reaching. In the next 10 years, complete departmentalization occurred in the wards of most stakes with many new departments, such as a parents' class in Sunday School and a weekly family home night. Teacher training was also stressed.

In 1921, *Principles of Teaching* by Adam S. Bennion was published. In 1936, *Teaching as the Direction of Activities* by John T. Wahlquist; in 1946, *The Master's Art* by Howard R. Driggs, and in 1955, *Teacher Training* by Henry L. Isaksen and committee, were added to form a strong teacher training library. In addition, *Teaching the Gospel* by Asahel D. Woodruff and committee, just off the press, will be used by teacher training classes, beginning Sept. 28, 1958.

Priesthood and Sunday School

At October conference, 1928, the priesthood and Sunday School were merged to form the Priesthood Sunday School. After a few years they were separated. The Sunday School period was shortened from 120 minutes to 90 minutes to make way for a priesthood business meeting. Its program was streamlined and the writing of the present system of student's manuals and teachers' supplements for the Sunday School was begun.

In 1930, the name *Juvenile Instructor* was changed to *The Instructor*, now the teachers' magazine of the Church, containing helpful suggestions for teachers and parents for guidance of children.

In summary, Elder John A. Widtsoe, for years one of the Sunday School's advisers from the Council of Twelve Apostles, has written, "The children must be taught God's law, and trained to obey it, and thus become fitted for the great task, with its exceeding joy, to which the Lord had called them. This was, is, and will continue to be the real purpose of the Sunday School."¹

¹"The Great Objective," *The Instructor*, Volume 84, July, 1949, page 305.

As you pause to reflect,
ask yourself in honesty
this question . . .



*“Who Is My Neighbor?”**



*By Elder Hugh B. Brown**

A MAN was asked one day, “Who is your next door neighbor?” He said, “I don’t know his name, but his children run across my lawn and his dogs keep me awake at night.”

Another man, in a different mood, entered in his journal one day, “I thought the house across the way was empty until yesterday. Crape on the door made me aware that someone had been living there.”

When Jesus was asked, “Who is my neighbor?” He evaded a direct answer, but told an illuminating story, which flashed forth the truth as no direct answer

could have done. In His life and parables, Jesus illuminated the meaning of human relationships.

All men were His neighbors. And it mattered not whether they were Jews, or Samaritans; whether they were Philistines, Publicans, Pharisees — they were His neighbors.

When He went to the well and asked the woman for a drink, she demurred and reminded Him of the custom that forbade a Jew to speak to a Samaritan.

*This is a talk Elder Brown, a member of the Council of the Twelve Apostles, delivered at a recent Sunday School conference.

Jesus, looking over the wall of prejudice, saw a neighbor and gave her living water.

The woman in sin needed help and understanding, and He, the perfect man standing before a confessed sinner, extended a hand. She was the traveler who had fallen amongst the worst of thieves, and He was the Good Samaritan.

His apostles were His neighbors, and He washed their feet. He went to the wedding feast; they needed wine and He provided it. The multitude had only a few loaves and fishes, and He fed them. He didn't expect nor did He receive their thanks.

Even the wicked people, who had come to arrest Him, were His neighbors. And when Peter drew his sword and smote one of them, Jesus performed a miracle and restored the ear.

The last one to ask a favor of Jesus was ironically a very near neighbor at the moment, hanging on a cross next to Him. Jesus could not extend His hands to him, because they were nailed to the cross. But He extended hope of life beyond the grave.

Even the men who had been responsible for His suffering and subsequent death, He looked upon as neighbors and prayed God to forgive them.

And after His resurrection, He came back to His disciples who were confused and doubting, and He forgave their unbelief and ministered unto them.

All Were Jesus' Neighbors

Yes, *all* men were His neighbors.

Who, then, are our neighbors? All men everywhere who need our help. Whether they be across the street, across the continent or over the ocean; whether they be friend or foe — they are our neighbors, if we can help them. And we will not ask whether they belong to our family, or our church, or our country, or our party, any more than we would if someone were crying for help from a burning building. If they need our help, they are our neighbors.

The great William E. Gladstone at one time was preparing a very important speech to be delivered in the House of Commons. He worked far into the night because there was a crisis in the House. At 2 o'clock in the morning, a poor woman came to his door and said, "Would you come to my home? My crippled boy is dying and I thought perhaps you could just bring him a word of hope and comfort." The great commoner did not hesitate a moment. He left his speech, went with the woman to the home, and at daybreak closed the boy's eyes in death.

The next morning he was heard to say in the House of Commons, "I am the happiest man in the world." And that day he delivered the greatest speech of his life, and he saved the crisis.

Yes, everyone is my neighbor, if he needs my help. The good neighbor never asks, "What do I get in return? Is it going to be difficult for me, or is it going to be inconvenient?" The good neighbor never counts the cost. He doesn't say, "I'll help you, if you'll help me," or, "I'll help you because you helped me." Such reciprocity of service may have some value, but they who wait upon returns for their good works are not successors or followers of the Good Samaritan.

One time a professor and a student were walking in the country. They came to a gate by which was an old coat and a pair of shoes. They belonged to a man who was working out in the field. The student said, "Let's hide the old man's shoes and then hide behind the bush and see his perplexity when he comes out." The professor said, "You are a rich young man. You could do a good neighborly act. Why don't you put a silver dollar in each of those shoes and, then, we'll hide behind the bush and watch?"

He did and soon the old man came out and put on his coat. He thrust his foot into one of the shoes and felt something hard, thought a boy had put in a stone and turned it up. A dollar fell out. He picked it up and looked at it, looked around and wondered. There were four steady eyes gazing from behind the bush at him. Then he put on the other shoe. There were the same results, and he picked up the other dollar and looked. Then he knelt down and thanked God, mentioning his sick wife and his poor children.

When that student came from behind the bush, he was crying. The professor said, "Aren't you happier than you would have been, if you had played your intended trick?" That boy was taught a lesson in neighborliness that he was never to forget.

Neighborliness in the Church

There is an element of neighborliness in the program of the Church. An extended idea of the good neighbor is the vast missionary movement of the Church. Because we have neighbors over the sea, across the continents, we are sending out these young men and women. And you have been asked in your stakes and wards, in your Sunday Schools and other organizations, to be good neighbors to the people who come into the Church as new converts. Often they are lonely. You should visit them, meet with them, teach them, and thereby follow the good neighbor — the Good Samaritan.

Yes, in our Father's house there are many mansions. They are now and will continue to be occupied by our neighbors — our brothers and sisters, each of whom is dear to the heart of the shepherd.

IN the wisdom of the Almighty, man has been endowed with many avenues by which the mind may receive impressions and grasp understanding. Those who would master the art of teaching or leading another must be aware of all of these channels and the manner by which the mind of the recipient controls and determines their use. The fact that a student has eyes does not mean that he sees, or the fact that he has ears does not mean that he hears. To look is not always to see. To listen is not always to hear.

Helen Keller, in an essay, "The Five Sensed World," deploras the limitations of the human being who has all the faculties for "sensing" his environment but does not use them:

"We differ, blind and seeing, one from another, not in our senses, but in the use we make of them, in the imagination and courage with which we seek wisdom beyond our senses.

"It is more difficult to teach ignorance to think than to teach an intelligent blind man to see the grandeur of Niagara. I have walked with people whose eyes were full of light, but who see nothing in wood, sea, or sky, nothing in city streets, nothing in books. What a witless masquerade is this seeing! It were better far to sail forever in the night of blindness, with sense and feeling and mind, than to be thus content with the mere act of seeing. They have the sunset, the morning skies, the purple of distant hills, yet their souls voyage through this enchanted world with a barren stare."¹

People like Helen Keller are a refutation to the proposition that exposure to visual things constitutes learning, or that visual aids are the epitome of classroom technique. To see is wonderful — but the mind must be conditioned to receive and interpret.

The teacher must remember that the human mind contains a whole gallery of mental images which can be called up at will. The infant has few of these images, but the adult mind may have hundreds of thousands. These images can be flashed on the mental screen with a rapidity which puts all mechanized projectors to shame.

¹Helen Keller, *The World I Live In*, The Century Company, New York, 1908, page 84.

Teacher Improvement Lesson — Monthly Preparation Meeting, December, 1958.

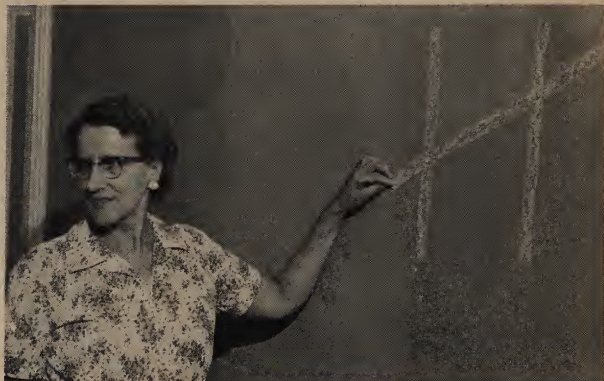


Photo by Ray Kooyman.

Mrs. Ingaborg Midgley, stake and ward librarian of Kansas City First Ward, Kansas City Stake, uses a chalkboard to show how a graph can aid in explaining life's pathways.

Can You Go Overboard in Visual Aids?

By William E. Berrett*

The teacher who would economize on teaching time will never substitute the slow mechanics of so-called "visual aids" for the rapid and efficient mental screen. Rather, he will use words which recall the pertinent mental images. When one mentions the words *horse*, *cow*, or *house*, there is no need to use a visual aid for the student who has mental images of those objects. To clutter up the classroom with pictures of these objects is a waste of valuable time.

No visual representation can equal the picture called to the mind of an adult by the words of the Psalmist:

"When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained;

"What is man, that thou art mindful of him? and the son of man, that thou visitest him?"

"For thou hast made him a little lower than the angels, and hast crowned him with glory and honour." (Psalm 8:3-5.)

Or consider the tremendous picture which comes to the mind when one hears these words, "He grew in favor with God and man." The complete picture cannot be flashed on a screen or portrayed in a painting; it is only possible as a miracle of mind with that student who has had a multitude of experiences on which to draw.

*Vice-administrator of Church schools.

"He ruled by kindness," tells a story that requires no visual aids.

It should be apparent to all observant teachers that visual aids can often be the slow oxcart method of teaching. Especially can this be true in teaching adults whose minds are capable of mental images and observations that race far ahead of what the natural eye can see.

Dangers of Secondary Teachings

Can a student see too much? Is the eye to be denied? Often in the use of visual aids, that which is pertinent to the problem at hand is only a part of that which the student sees. It may in fact be swallowed up by extraneous matter which crowds the desired point from the mind of the student. Thus the injunction, "Thou shalt not steal," is lost when the film used arouses sympathy for the criminal or portrays stupidity on the part of the police. Even in so great a motion picture as *The Ten Commandments* the real lesson is sometimes obscured by fictitious love scenes and over-drawn miracles.

What will the student remember? This is the test. Are there secondary teachings which, remaining vivid in the mind of the student, crowd out what the teacher had wished to implant? There are so few visual aids in the form of films or filmstrips which go directly to the problem at hand that a teacher needs to cut the record or film used so as to portray only that part of it which is pertinent. To use more than that is to introduce secondary teachings which may destroy the whole effectiveness of the class hour.

The danger of secondary teachings when records or movie film are used may be eliminated or at least lessened where proper groundwork has

been laid for its use each student is primed to watch for a certain problem and for facts which may further its solution. Further, a discussion immediately following the use of films or records fixes certain elements in the student's mind while these elements are still fresh and thus directs the mind of the student toward the objective of the class hour. Any use of a filmstrip, movie or record without the preparation of student minds to see what should be seen, or to hear what should be heard, or without being followed by discussion may well be an overuse of audio-visual materials. To put it briefly, if the audio-visual aid used occupies the entire class period, its use is very questionable.

Diagram, Chart and Map Dangers

Diagrams and charts which require long explanations are of little value to a class. To be useful they should be immediately self-explanatory; otherwise, their use is a waste of teaching time. Hence, diagrams and charts for classroom purposes must be simple, contain few items and must be large enough to be seen at a distance.

Simple objects or graphs drawn on the chalkboard to accompany or illustrate immediately the subject being discussed is of another variety. Such has value in fixing an idea that has been orally expressed in the class — even when standing alone it would have no meaning. Thus in discussing the pathway of life, a teacher may represent the stages of existence by a simple ascending line divided by two vertical lines to represent pre-earth life, earth life, and post earth life. Standing alone, the illustration, hastily sketched on the chalkboard, means nothing. But

used during a discussion, it carries meaning and is useful. [See illustration on opposite page.]

In the whole realm of abstract ideas there is a dearth of useful ready-made visual materials, but the chalkboard provides quick and suggestive aids. The student in the realm of abstract ideas has few mental images, and the teacher must help supply them.

A Few Rules

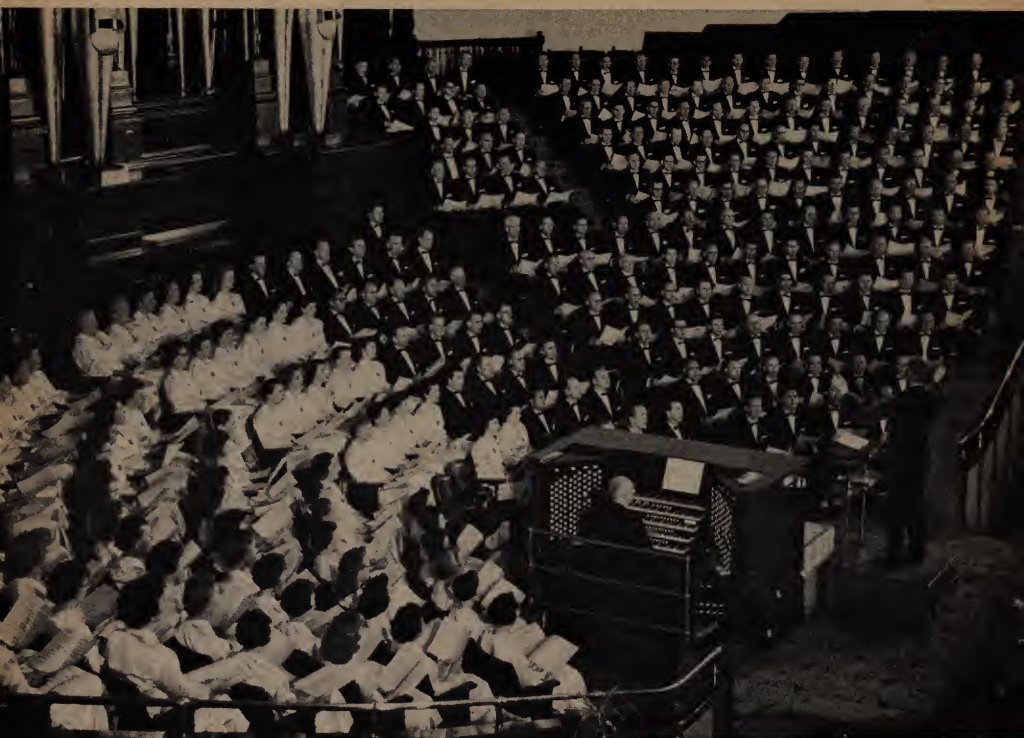
To summarize, the teacher should adopt four rules if he would avoid overuse or improper use of visual aids:

1. Visual aids should be used at the right time.
2. Visual aids should be directly in point.
3. To be economical, in the use of time, visual aids should convey a message instantly, without long explanations.
4. Proper groundwork and follow-up should accompany the use of filmstrips, movies or records.

The use of visual aids must not be simply to entertain. They must promote the teaching objective. They must not become the lazy teacher's crutch. All teachers must remember that discussion is the life of thought; that words, properly used, produce the fastest images, provoke the deepest thinking, and arouse the strongest emotions.

Suggested References:

Other articles which have appeared in *The Instructor* that could assist a teacher in his preparation of this lesson are: "This Picture File Saves Time" by Clive Bradford, January 1956; "Let Your Chalk Talk, Too" by Lorna Taylor, April, 1956; "Chalkboard Challenge" by Marion G. Merkle, October 1956; "Take Them There by Map" by Jack M. Reed, October, 1956; "And What About Toys?" by Jack M. Reed, December, 1956; "Who Is Your Silent Partner?" by Jack M. Reed, March, 1957; "Draw It With Chalk" by Jack M. Reed, April, 1957; "Flannelboard First Aid" by Jack M. Reed, June, 1957; "Can't Draw? Then Trace" by Jack M. Reed, October, 1957; "Explain It With a Chart" by Edward D. Mayron, May, 1958; "The Flannelboard in Action" by Marion G. Merkle, September, 1958; "Instructor Flannelboard Figures CAN BE Colored" by Daniel A. Keeler, September, 1958.



At home or on tour, the Tabernacle Choir members must practice to keep . . .

At Their Sparkling Best

THE renowned Mormon Tabernacle Choir will leave Salt Lake City by special train Oct. 20 for a concert tour which will include 12 principal cities of the United States and Canada.

Plans for the tour have been announced by LDS Church President David O. McKay, and Lester F. Hewlett, choir president.

The choir will make three appearances with the Philadelphia Symphony Orchestra, under the direction of Eugene Ormandy, both in Philadelphia and New York City at the

regular symphony subscription concerts. At these three concerts the program will consist of Handel's oratorio, "The Messiah," honoring the 200th anniversary of Handel's death. In Philadelphia the pair of concerts will take place at the American Academy of Music, and in New York City at Carnegie Hall.

There will also be recording sessions with the Philadelphia Orchestra.

The itinerary reveals a full and busy schedule of one or more concerts in each of the 12 cities. For

each concert and each radio network program there will always be a long and thorough rehearsal. The performers must try out each new auditorium so they may perform as though they had always sung in the one at hand.

Three years ago the choir toured Europe, appearing likewise in 12 cities. It would appear that the plans for both tours were made to be "cheaper by the dozen." But there is really nothing inexpensive about touring a choir of 350 singers, keeping them comfortable and well, to say nothing of transporting and feeding them so that they may be at their sparkling best at each appearance.

Nor is it an easy matter for all the choir members to make the necessary arrangements to be away from home and from work for over three weeks. There are many sacrifices involved. Consider, for examples, the situations faced by insurance men, mothers and students.

Men who sell insurance find themselves in the midst of important sales contests with special rewards and company promotion offered them. Some must sacrifice such opportunities.

The alto and soprano sections are filled with some two hundred mothers, many of whom must decide if their wee ones should be left behind. Then there is the expense of baby

sitters not merely for a few hours but for over three weeks.

Students attending college must make up their minds if they will forego attendance at classes during the whole fall quarter, or if their academic standing and mental abilities can compensate for a long absence.

These are not easy decisions for loyal Latter-day Saint choir members.

For nine months the choir has rehearsed six hours every week. As the tour approaches, these rehearsals will be increased to eight and ten hours per week.

But the Tabernacle Choir is equal to each burden placed upon it.

The choir each Sunday thrills a large segment of the millions of listeners who make up the Columbia Broadcasting System nationwide audience. For many this is an elevating, thought-provoking experience each week. Listeners find the music touching upon the finest traditions and Elder Richard L. Evans' "The Spoken Word" impresses their finest impulses.

Dr. Frank Stanton, Columbia Broadcasting System president, said, "Those of us who are responsible for knowing the preference of the Columbia audience, know full well the pleasure and inspiration and spiritual lift this program provides the nation each Sunday. We are

proud of the excellent singing, of the unexcelled organ music, and of the eloquent inspirational vignettes, 'The Spoken Word.'

"CBS and the millions of loyal listeners who make up the broadcast audience know this as a magnificent program, a program that is by all odds the oldest continuous series of programs of any kind on the Columbia network."

Not long ago U. S. President Dwight D. Eisenhower wrote: "Please give my greetings to the members of the Salt Lake Tabernacle Choir. Through sacred music and the spoken word they have brought pleasure and inspiration to a generation of radio listeners."

And former U. S. President Herbert Hoover said: "The Salt Lake City Choir and organ program has become an outstanding contribution to American music."

The music critic of the London *Times* said: "Outstandingly beautiful, with ethereal purity of effect."

In Berlin, Germany: "The art of this choir is without precedent."

In Switzerland: "One of the most amazing concerts ever heard here."

The choir members are working earnestly to memorize three long and difficult programs. They hope they may be able to present the music for the glory of God and His Church in these latter days.

—Alexander Schreiner.

TABERNACLE CHOIR 1958 TOUR ITINERARY

- | | | | |
|---------|--|---------|---|
| Oct. 20 | Leave Salt Lake City. | Nov. 1 | Philadelphia, evening concert, with Philadelphia Symphony Orchestra, American Academy of Music. |
| Oct. 21 | Wichita, Kansas, evening concert with Wichita Symphony Orchestra, Wichita University Field House. | Nov. 2 | Philadelphia, CBS network broadcast. |
| Oct. 22 | Kansas City, Missouri, evening concert, Municipal Auditorium Music Hall. | Nov. 3 | Philadelphia, recording session with Philadelphia Symphony Orchestra. |
| Oct. 23 | St. Louis, Missouri, evening concert, Opera House, Henry W. Kiel Auditorium. | Nov. 4 | New York City, evening concert with Philadelphia Symphony Orchestra, Carnegie Hall. |
| Oct. 24 | Columbus, Ohio, evening concert, Franklin County Veterans Memorial Building. | Nov. 5 | New York City, evening concert (without orchestra) Carnegie Hall. |
| Oct. 26 | Washington, D.C., CBS network broadcast, Washington Ward Chapel, and special appearances. | Nov. 6 | Boston, Massachusetts, evening concert, Symphony Hall. |
| Oct. 27 | Washington, D.C., evening concert, Constitution Hall. | Nov. 7 | Toronto, Canada, evening concert, Massey Hall. |
| Oct. 28 | Baltimore, Maryland, evening concert, Lyric Theater. | Nov. 8 | Detroit, Michigan, evening concert, Henry and Edsel Ford Auditorium. |
| Oct. 29 | Philadelphia, Pennsylvania, rehearsal with Philadelphia Symphony Orchestra, American Academy of Music. | Nov. 9 | Detroit, CBS network broadcast. |
| Oct. 30 | Philadelphia, rehearsal and recording session with Philadelphia Symphony Orchestra. | Nov. 10 | Chicago, Illinois, evening concert, Orchestra Hall. |
| Oct. 31 | Philadelphia, matinee concert, with Philadelphia Symphony Orchestra, American Academy of Music. | Nov. 12 | Arrive in Salt Lake City. |

Meet Your New Board Members



Devoted

Thomas

J.

Parmley

THOMAS J. PARMLEY, new member of the Deseret Sunday School Union general board, is a distinguished scientist who also is devoted to religion and the Church. Brother Parmley has frequently, through the years, helped many a young man distinguish between facts and theories of science and reconcile them with religious convictions.

In the Church, Brother Parmley has served as a member of the Bonneville Stake high council, member of the Jordan Stake Young Men's Mutual Improvement Association board, superintendent of the Sunday School and Young Men's Mutual Improvement Association in Thirty-Third Ward and teacher in many organizations.

At the University of Utah, Dr. Parmley serves as head of the physics department, where he began his teaching career in 1921. Since 1950 he has been a consultant with the radio-biology laboratory at the university and at the Los Alamos, New Mexico, scientific laboratory.

He was associated with the radiation laboratory, University of California, 1946-47; National Bureau of Standards, 1949; Phillips Petroleum Company, 1952; and United States Army proving grounds at Dugway, Utah, 1953. He is also radiological chief of civil defense for Utah.

The new general board member

was born in Scofield, Utah. He received his Bachelor of Science degree from the University of Utah and his doctor's degree from Cornell University in New York City.

Mrs. La Vern W. Parmley, general president of the Primary Association, is the wife of Dr. Parmley. They are the parents of one daughter, Mrs. Frances Muir, Salt Lake City; and two sons, Richard T., San Diego, and William W., now serving in the Northwestern States Mission. The Parmleys have six grandchildren.

—Harold Lundstrom.

* * *

Jane

L.

Hopkinson



Encouraging

EACH new experience is a real adventure to Jane L. Hopkinson, new member of the Sunday School general board. She feels that her work on the board will be another great adventure.

"I learn something new about teaching from each Sunday School worker I meet," she said.

Sister Hopkinson is enthusiastic about her assignment to Course No. 1a, and the opportunities she will have to encourage better methods of teaching the Gospel to children.

Formerly a member of the Highland (Salt Lake City) Stake Sunday School board, Sister Hopkinson combines teaching methods used in her Church and public school endeavors. She has held office in such state and local educational organizations

as the Utah Education Association, Parent-Teacher Association and Association for Childhood Education. She is teaching currently in Granite school district of Salt Lake County.

As a stake missionary in Highland Stake, Sister Hopkinson was district (ward) secretary.

Born in Salt Lake City, Jane is a daughter of Albert E. and Elizabeth Ann Prosser Hopkinson. While she was still a child, the family moved to Sunnyside, Utah.

She returned to Salt Lake City and lived with older sisters while she attended LDS High School. Her father, a bishop in Sunnyside, arranged for all his children to attend the Church school in Salt Lake City. This included Margaret Hopkinson, who is also a member of the Sunday School general board.

Jane Hopkinson received her Bachelor of Science degree in education from the University of Utah in 1940.

—Virginia Baker.

* * *

Donna

Lee

Rudd



Capable

A PROFESSIONAL teacher in Salt Lake City public schools, Donna Lee Rudd is among new appointees to the Sunday School general board.

Not satisfied with anything less than top quality, Sister Rudd usually reserves judgment on a new teaching method or teaching aid until

(Concluded on page 306.)

This is an excerpt drawn from the third extemporaneous lecture given by President J. Reuben Clark, Jr., of the First Presidency, under auspices of the Young Women's Mutual Improvement Association. It was given Oct. 11, 1939. In his talk, President Clark goes into considerable detail concerning the political history of Palestine before and during the time of Jesus. This information will help every teacher of the Gospel to understand more clearly the life and teachings of the Saviour.

—Kenneth S. Bennion.

WE begin our lecture this evening with the third chapter of *Luke*, the first verse:

"Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Ituraea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene . . ."

I shall make the story as direct and simple as I can.

You have all heard, I am sure, of the Maccabees who were the ruling family immediately preceding the family of Herod. The Maccabean family of rulers was established by a man named Mattathias, who was a Jewish citizen of priestly ancestry. The Syrians had attempted to compel the Jews to set up a pagan worship of sacrifice, and Mattathias led a rebellion against that effort.

In the Maccabean family there were probably five brothers, sons of Mattathias. Two of them passed out of the scene rather early, leaving

three. These brothers were named Judas, Jonathan and Simon. The families of Judas and Jonathan disappeared, but the family of Simon survived. He had a son, John Hyrcanus, sometimes spoken of as Hyrcanus I. This man had a son Aristobulus, also called the First.

I am going to tell you very briefly about these people because, while there can be no forgiveness for Herod's actions, there at least is some explanation if not some excuse.

This family, which had taken the leadership in resisting the attempt to impose paganism upon the Jews, began rather early — as did most of the families in those days — to get away from anything that looked like the righteous life. Accordingly, on the death of Hyrcanus I, Aristobulus I immediately threw his mother into prison, where she starved to death. This he did because she had been named in her husband's will as successor in the government. Then Aristobulus imprisoned three brothers and killed another.

On the death of Aristobulus I, his wife, Alexandra, married one of his brothers. By him she had a son whom she named Hyrcanus II, after his grandfather. Another son was named Aristobulus II, after her first husband.

These two sons contended for the rule in Judea. Hyrcanus II, under his mother's will, should have succeeded to the power held by his

(Concluded on following page.)

Chains were used regularly by rulers of Palestine, but murder was a common tool of . . .

The Fearful Family of Herod

THIRD OF A SERIES

Excerpted by Kenneth S. Bennion
from Lectures by President J. Reuben Clark, Jr.

father; but Aristobulus II, his brother, rebelled; so the two went to fighting. Hyrcanus II also had a daughter whose name was Alexandra. She will later appear as the mother of Mariamne, one of the wives of Herod.

It was at this time that Antipater, who was the father of Herod the Great, ruled in his territory, Idumea, which included southern Palestine, especially a small district on the northern and eastern boundary of Judea, south of Samaria.

Antipater was a man of great cunning and ability. In this contest between the two brothers he decided to support the weaker man of the two, Hyrcanus II, who was entitled, incidentally, to the high priesthood.

Pompey, the great Roman general, intervened between these two brothers and tried to get them to harmonize their difficulties, but they declined to do so. Then he invaded Judea and conquered it, making it, in effect, a tributary of Rome. He, too, chose to support Hyrcanus II.

When Pompey and Caesar came to grips, Antipater supported Caesar. Herod, son of Antipater, also sided with Caesar. Thus Hyrcanus, Antipater, and Herod gained the favor of Caesar, who was rapidly becoming the central figure in the Palestine area.

Ruled through Power

If you had ruled some territory in those days, you would have ruled, not because the people wanted you, but because some overlord wanted you in power — not for your ability to rule well, but because you could be of value to him.

Antipater, Herod, and the Herodian family seem to have been past masters at the art of bribing emperors and rulers immediately over them. Though Herod was only 25 years old when this conflict between the two brothers occurred, he was made governor of Galilee in the place of Aristobulus II, who was thrown out.

There was in Galilee at that time, evidently, a considerable amount of guerrilla warfare. Herod put it down with such a strong hand that he was cited for trial before Pompey. By virtue of the intercession which he was able to make, he secured from Pompey an order to the Jewish Sanhedrin that he should be acquitted.

On a visit to Rome, Herod contrived to have himself declared king of Judea. His subjects objected; and Herod, with the help of the Romans, laid siege to Jerusalem. The city was under the military leadership of Antigonus, last of the Maccabean rulers, uncle of Mariamne, second wife of Herod the Great. Herod had Antigonus killed, together with 25 leading Jews of the city.

Alexandra, daughter of Hyrcanus II, and mother of Mariamne, had a son, Aristobulus III. Through the mother's efforts, he was made high priest. Herod had him drowned.

Herod Cited for Murders

For having so many people killed, Herod was cited to Rome and had to go there and make his peace with Anthony. On his return, he had his brother-in-law, husband of his sister, Salome, killed without a trial, on an unsubstantiated charge of infidelity.

Later, he executed Hyrcanus II, with whom he and his father, Antipater, had once been allied. Again he earned the displeasure of Rome, and had to make his peace with Augustus Caesar. On his return from Rome, there were further rumors of infidelity. This time he executed both Soemus, the man whom he had left in charge of his household, and his wife, Mariamne, whom he genuinely—and jealously—loved. Alexandra, the mother of Mariamne, increased her activities against Herod. Therefore, she, too, was killed.

By this time Herod had a sort of deep-seated antipathy to the whole Maccabean family into which he

had married; so, he tried to wipe out the entire family, the direct line, with the result that two more Maccabees were executed.

Then his two sons by Mariamne, one named Alexander and one named Aristobulus, plotted against him. Upon their being properly accused and apparently properly convicted, Herod had his two sons killed.

Another of Herod's wives, Doris, also had a son, named Antipater in honor of Herod's father. This Antipater plotted against his father and had to flee to Rome. However, Herod succeeded in persuading him to return to Judea where he, too, was murdered.

Herod's Last Orders

Herod died a horrible death. The account of it is given in Josephus. Fearing that he would not be mourned at his death, he gave his last orders to his sister, Salome,¹ of whom we have heard before, and her husband — a new one by this time — that they should gather together all the leading citizens of Judea and that when he died, these citizens should be murdered so there would certainly be grief in his kingdom. But Salome and her husband had the good sense to release them all before Herod died.

With that kind of record, I am sure you will not be surprised that he ordered the killing of infants in Bethlehem in order to destroy the Saviour.

[Further information concerning Herod and the Herodian family is summarized briefly on the chart, inside back cover.]

Next time we shall resume the story of the life and mission of our Saviour. The first part of the excerpt for the November *Instructor* will deal especially with some remarkable teachings of John the Baptist.

¹This Salome, daughter of Antipater and sister of Herod, is not to be confused with Herod's granddaughter, the dancer.

"Jesus in the Temple"

THE STORY

The King James edition of the Bible mentions only once the childhood of Jesus: "And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him." (*Luke 2:40.*)

One feels that Jesus lived a natural human life, although He was immeasurably loved by His Father and received *special* care when occasion demanded, as when Joseph was warned to take Mary and Jesus and flee into Egypt to escape the slaughter of innocent children ordered by Herod. Later, Joseph was told of Herod's death and advised not to return to Bethlehem because of the cruelty of Herod's son, Archelaus. Thus the family settled in Nazareth, fulfilling three ancient prophecies. But, usually, events took their natural course; and thus Jesus experienced mortality to the full.

Nevertheless, He was especially endowed for His divine mission. In Section 93, Verses 3-5, of the Doctrine and Covenants, Jesus, the Lord, declared through Joseph Smith: "... I am in the Father, and the Father in me, and the Father and I are one—the Father because he gave me of his fulness, and the Son because . . . I was in the world and received of my Father, and the works of him were plainly manifest."

Also, John said: "And he received not of the fulness at first, but continued from grace to grace, until he received a fulness; and thus he was called the Son of God, because he received not of the fulness at the first." (Doctrine and Covenants 93:13, 14.)

When Jesus was 12, He accompanied Joseph and Mary to the celebration of the Passover in Jerusalem. After a day's journey homeward, Joseph and Mary discovered He was not in the Galilean company. After three days of searching and questioning, they found Him in the temple at Jerusalem "sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard him were astonished at his understanding and answers." (*Luke 2:46, 47.*)

To his parents' questioning, he answered: "Wist ye not that I must be about my Father's business?" (*Luke 2:49.*)

Thus we see how he had already grown from grace to grace, far beyond his years in understanding, and how the works of the Father were beginning to become manifest. And we can sense the progress implied in the statement that He was the *Son* of God because He received His Father's grace and glory gradually until "the Holy Ghost descended upon him" and "he received a fulness of the glory of the Father."¹ (Doctrine and Covenants 93:15, 16.)

—*Ramona W. Cannon.*

¹See *Jesus the Christ* by Dr. James E. Talmage; Church of Jesus Christ of Latter-day Saints, Salt Lake City, Utah; 1915; Chapter 9.





Jesus in the Temple

From a Painting by
Adrian van der Werff

Reproduced by courtesy of
Pinakothek Museum,
Munich, Germany

"Jesus in the Temple"

THE ARTIST

Adrian van der Werff was born in 1659 near Rotterdam, the Netherlands, ten years before the death of Rembrandt. Unlike Rembrandt, he was not a spokesman of the strong, democratic, naturalistic genre Dutch art developing in Holland, newly a republic.

Van der Werff was one of the "picturesque painters" who believed largely in the old classical ideals of art—"intellectuals, patronized by intellectuals." He became the most highly paid painter of his day. It was almost the privilege of princes to own a work by him.

His pictures have an exquisite smooth enamel finish, with a "coldly correct method of design."¹ He studied a friend's picture collection of classical sculptures and these helped him to achieve the famous "Praxitelian grace" of his figures. (Praxiteles, one of the greatest sculptors of all time, did considerable work on the Greek Parthenon.)

"Jesus in the Temple" and 33 other Werff paintings hang in the Pinakothek in Munich, Germany; seven in the Louvre, Paris, France; others in Holland, Germany, Scotland, England, Russia and Austria.

THE PAINTING

Werff modified his classicism by borrowing Rembrandt's innovation in the use of strongly contrasting light and shadow, though Werff's is less blended and subtle.

Note, in our picture, the strong light illuminating—almost startlingly—the three foreground figures in the diagonal line of composition. Focused fully on Jesus, it draws the eye toward Him, as do the glances and gestures of all the near figures. Jesus' center position and His separateness from others also give Him the desired pre-eminence.

Each of the three foreground figures starts a diagonal line running the opposite direction from the main one.

The grace of the figures is notable, and the colorings are beautiful in their subdued richness. Note the occasional echoing touches of the purples, ochres and siennas.

See the intellectuality and wonderment of the rabbis' faces and the utter spirituality of Jesus' countenance. His greater wisdom and knowledge are clearly an other-world gift.

Many persons, however, may take offense at the artist's effeminate characteristics for Jesus.

—*Ramona W. Cannon.*

¹Wilenski: *Dutch Art.*

Love, Greatness and December

"And there shall rise up one mighty among them . . . being an instrument in the hands of God, of exceeding faith, to work mighty wonders, and do that thing which is great in the sight of God . . ."

—2 Nephi 3:24.

JUST two days before Christmas, Father and Mother Smith were delighted when their fifth child was born. They already had two little boys named Alvin and Hyrum and a little daughter named Sophronia.¹ But this little boy that had just come to them seemed to be extra special. They named him Joseph after his father.

There was something that the Smiths did not know, however. Joseph had been special to our Heavenly Father for a long, long time. Joseph had known Him, even before He created the world in which we live. Even the great prophets and wise men of old, such as Joseph who was sold into Egypt, knew him. Our Heavenly Father had something very important for this Joseph to do. He would be "great like unto Moses." (2 Nephi 3:9.)

Joseph of Egypt also knew what this baby boy would be named for he said, "And his name shall be called after me; and it shall be after the name of his father." (2 Nephi 3:15.)

When the Smiths' new baby was just two days old, he didn't know why the bells were ringing and why everyone was so happy but his father and mother did. It was Christmas, and people were celebrating the birthday of Jesus. He had come to this earth as a baby just as Joseph Smith had done. Wise men knew of His coming just as they knew about Joseph.

On the very first Christmas night, as Mary and Joseph were admiring the precious baby Jesus, some timid shepherds came to their door. Something wonderful had happened to them, too.

As they were guarding their sheep on the hillside, they said, suddenly the sky became as bright as day. As they looked up, they saw an angel who said to them, "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

By
Marie
F.
Felt



Painting by Robert L. Shepherd.
Looking up, Joseph saw a glorious pillar of light descending gradually upon him.

"And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men." (Luke 2:10-14.)

As soon as the angels were gone, the shepherds hurried to Bethlehem. They wanted to know if all they had been told were true, and it was. They were breathless as they told of this wonderful night. Nothing like this had ever happened to anyone before. Here was their Saviour and Messiah for whom they had waited so long.

As little Joseph grew older, he heard more about Jesus. He learned of the wise men who followed a star to find Jesus. He learned of how Joseph had taken Mary and Jesus to Egypt to protect the baby from the wicked King Herod.

Joseph learned, too, of things that Jesus did as He grew older. He healed ten lepers and others who were ill. He raised Lazarus from the dead. He fed five thousand people with only five loaves and two fishes. He taught people to love each other and to do unto others as they would that they should do to them.

Jesus had many helpers and followers, Joseph learned. They, too, went around and taught the people as Jesus wanted them to do.

It was strange, Joseph thought, that people should be so mixed up now. Why was it that people could not agree about Jesus and the things He taught. Why were there so many churches, each one claiming to be right and all the others wrong? He must find out which one was really right for he wanted to belong to the right one.

One morning, on bended knees, in a beautiful grove of trees, Joseph prayed to our Heavenly Father. He asked which of all the churches was the right one. So important was the answer, both to Joseph and to all people, that our Heavenly Father came in person to give the answer. With Him came His Son, Jesus Christ.

¹Their first daughter, unnamed, was born about 1797 and died soon after birth. See "Research Finds a 'Lost' Girl," December, 1956, *Instructor*, page 384.

As Joseph looked up at them, God, our Heavenly Father, spoke kindly to him. He said, pointing to Jesus, "This is My Beloved Son. Hear Him!"

Jesus then told Joseph to join none of the churches but to follow instructions he would be given. After a few years, if he were faithful, he would be allowed to serve our Heavenly Father in a most important way.

As Joseph arose, he made a promise to himself. He would do his best to be worthy of this great honor. Always the work of our Heavenly Father would come first. With his birthday so close to that of Jesus, it would help him, he was sure, to remember to be strong and full of courage.

This Story May Be Used with the Following Lessons:

Christmas story in all Junior Sunday School departments.

Course No. 6, Dec. 7, 1958: "Joseph Smith's Birthday Anniversary."

Course No. 2, Dec. 14, 1958: "I Learn About the Birth of Jesus."

Pictures that May Be Used with this Story:

Standard Publishing Company pictures as follows, available at Deseret Book Company, 44 East South Temple, Salt Lake City, Utah:

"Adoration of the Shepherds," No. 497.

"Wise Men on Camels," No. 618.

"Flight into Egypt," No. 516.

"Jesus Healing the Ten Lepers," No. 183a.

"Lazarus Restored to Life," No. 376.

"Jesus Feeding the Hungry People" [Feeding the Five Thousand], No. 1506.

"Jesus Healing the Sick," No. 478.

"At the Pool of Bethesda," No. 293.

Pictures which have appeared in *The Instructor*:

"Arrival of the Shepherds" by Henri Lerolle, December, 1956.

"Christ Healing the Blind," June, 1956.

"Jesus Healing the Sick," April, 1955.

"Flight into Egypt," January, 1955.

How To Present the Flannelboard Story

Characters and Props Needed for this Presentation Are:

Father Smith.

Mother Smith.

Alvin Smith, as a child.

Hyrum Smith, as a child.

Sophronia Smith, as a child.

Joseph Smith, as an infant in a cradle.

Joseph of Egypt at the time he was assistant to King Pharaoh.

Interior stable scene.

Mary and Joseph admiring the baby Jesus lying in a manger.

Several shepherds.

A donkey.

Joseph Smith, as a boy of 8.

A grove of trees.

Joseph Smith, age 14, kneeling in prayer.

Joseph Smith, age 14, standing.

Order of Episodes:

Scene I:

Scenery: A room in the Smith home.

Action: Father and Mother Smith are by baby Joseph's cradle. They and the children are happy as they admire and talk about him. As they do this, the narrator will tell about Joseph Smith being a very choice person, known to our Heavenly Father, to Jesus, to the prophets of old and to Joseph of Egypt. →

Scene II:

Scenery: An interior stable scene.

Action: Mary and Joseph are admiring and loving the baby Jesus, who is lying in the manger. As they do this, some shepherds appear at the door and tell their story. The pictures suggested may be placed on one side of the flannelboard as the incident is mentioned.

Scene III:

Scenery: Living room in the Smith home.

Action: Joseph, about age 8, is seated near his mother, who is telling him stories about Jesus. As she tells about the wise men who followed the star, Joseph and Mary fleeing to Egypt, Jesus healing the ten lepers, Lazarus being raised from the dead, Jesus feeding the five thousand, place the pictures of these on the opposite side of the flannelboard.

Scene IV:

Scenery: The Sacred Grove.

Action: Joseph, age 14, is kneeling in prayer. As he is seen in this pose, tell the story of the Father and the Son appearing to him and what they said. Replace Joseph kneeling with Joseph of the same age standing. He makes a promise to himself to be worthy of the great assignment given him in the Sacred Grove.

MEET YOUR NEW BOARD MEMBERS

(Concluded from page 302.)

she has proved its value in the classroom.

Her new assignment will be quite a change for the new board member. Sister Rudd has been teaching teenage classes but is looking forward to her general board assignment with the 4- and 5-year-old age group as a real challenge.

She is a member of Monument Park Third Ward, Monument Park (Salt Lake City) Stake. Born in

Great Bend, Kansas, she is a daughter of L. L. and Viola Workman Rudd. She also has lived in Idaho and Washington; and, in each ward in which she has served, Sister Rudd has given the best of her ability in teaching Sunday School or Mutual Improvement Association classes.

She has been a member of the genealogical committee of her present ward and also has been a Sunday School stake board member. From

1955 to 1957 she was a missionary in the Western Canadian Mission, serving in the large cities of all three western Canadian provinces.

Sister Rudd was graduated from Brigham Young University, Provo, Utah, in 1954, and also has attended Idaho State College (Pocatello, Idaho) and Whitman College in Walla Walla, Washington.

—Virginia Baker.



Flannelboard figures for "Love, Greatness and December."

"What a child gets out of any subject presented to him is simply the images which he himself forms with regard to it." —John Dewey.

Bored with Chalkboards?

By Marion G. Merkley

THE teaching program today involves a vast assemblage of ideas, facts and concepts, all existing in the teacher's mind as a series of images, which must be transferred to minds of students. The means used to effect this transfer is one of communication. Teaching, therefore, is a succession of problems in communication. Specifically, it becomes a problem of communication through visualization.

It is extremely unlikely that images you have in your mind will be identical with images which will be developed in minds of your students, even if your teaching with words has been done perfectly. However, the chalkboard (blackboard) is one aid which the teacher finds practically indispensable to convey accurate images and to insure understanding.

The process of visualization can

be aided by pictures, bulletin boards, movies, models, tape recordings and other audio-visual devices. But the chalkboard has certain unique uses which become the concern of every teacher.

Chalkboard Uses

(1) *Time Saver.* The usual class period is all too short. Go to your room before the class gets there and place on the chalkboard items that would consume precious minutes if done during class time. A curtain may be drawn to cover this work until the time is appropriate for its use.

(2) *Skill builder.* The chalkboard can be used to challenge students to recall passages from scripture, to organize points of doctrine into logical order, to place events in proper sequence, to recall characters, causes, results or similar listings, and to

relate these ideas graphically so students can easily identify relationships and develop skill in using them.

Work at the chalkboard can be fun. Send students to the board in teams, one from each side, and have them identify correctly names of characters, after hearing statements read from the manual. If each team responds to five statements and four teams are used each Sunday, all members of the class may have the opportunity to respond in just a few weeks. This use of the chalkboard encourages teamwork and cooperation. Boredom can be turned into enthusiasm.

(3) *Meaningful emphases.* Attention should be focused upon essential points in such a manner that they have meaning for students. The chalkboard can help the teacher transform abstract, wordy statements from manuals or textbooks into charts, outlines or diagrams upon which the students will readily focus their attention.

(4) *Self-instruction.* Have you ever seen a class with "occupational deafness"? Students literally turn a deaf ear to the teacher's lecture or even to group discussion just as they have learned to shut out unwelcome commercials which accompany their favorite radio programs. However, most students respond to novel ideas which give an opportunity to display initiative. The chalkboard can be used to present challenging projects or problems with clear directions; this places responsibility upon class members and permits the teacher to move among the students, encouraging greater creative effort, or as a friendly counselor to the less resourceful students.

(5) *Individualize assignments.* Superior or gifted learners will quickly identify themselves by the number

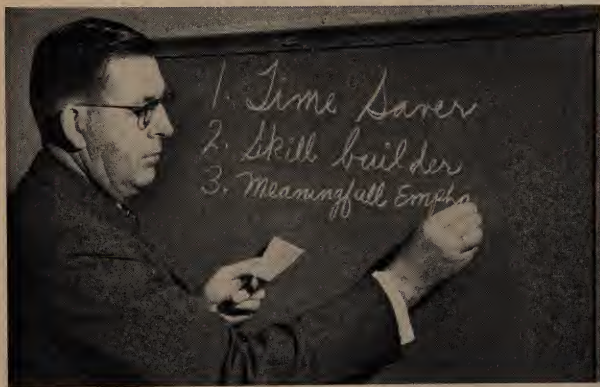


Photo by Leland VanWagoner.

Knowing how effective a chalkboard can be when used correctly and at the right time, Jesse G. Johnson, Marlborough Ward, Sugar House Stake, lists uses of the chalkboard.

(Concluded on page 310.)



Photo by Ray Kooyman.

By Daniel A. Keeler
and Boyd O. Hatch

ONE of the teacher's best friends is his chalkboard. And, like any good friendship, it must be cared for if it is to remain useful.

Honestly now, are you on good terms with your chalkboards or do you ignore them? If you are having trouble with the boards already installed in your meetinghouse classrooms, here are some tips on caring for chalkboards and winning students:

1. *Start your lesson presentation preparation with a clean chalkboard.* Part of the preparation of your lesson presentation will be the cleaning of your board. First, use a good, felt eraser—one made with a series of individual erasing sections sewn together at the base to trap and absorb chalk dust. An eraser that is double sewed will hold together longer, giving greater service.

The sponge rubber eraser with a chamois back also is good for daily chalkboard maintenance.

To clean a board more thoroughly, wipe with either a soft, dry chamois skin or cloth.

Your properly erased chalkboard will have a slightly "chalked-in" color and thus provide a practical writing surface on which chalk marks will show with good contrast.

Do not wash your chalkboard. Washing breaks off the small abrasive particles that hold the chalk particles as you write. Repeated washings produce a slick surface.

All chalk contains a binder which holds particles of chalk together. During writing, the pores of the board's abrasive surface are filled with the chalk and binder, some of which remains even after "dry cleaning" the board with a chamois. Water combines with the binder during any washing to form a "gluey" substance which fills the writing surface pores, then hardens and forms a white, slick surface.

Also, beware of chalkboard cleaners or cloths offered on the market for chalkboard erasing. Most contain caustic soda, oils, kerosene or other substances which are harmful to any chalkboard surface, since

they fill the board pores, reduce the "bite" on the chalk and result in a slick surface over which the chalk slips and makes a poor mark.

Should the board be discolored by colored chalk, finger marks, or other minor stains, they can be removed by using cake Bon Ami or pumice (available from a drug store). When using Bon Ami, apply the wet cake directly to the board surface. Wipe residue off with a damp cloth.

If pumice is the cleansing agent, use a clean, damp cloth to apply the pumice. Remove it later with a second damp cloth.

2. *Use good quality chalk only.* First quality chalk is made from 95 per cent (or more) pure precipitated English whiting. Select a "dustless" white or yellow-tinted chalk in either the regular ($\frac{3}{8}$ -inch diameter) or the large ($\frac{5}{8}$ -inch diameter) sticks.

Do not use colored chalks designed for use on paper as an art medium. Such chalk contains an oil based binder. Do not use wax crayons. Use only colored chalk made especially for chalkboards.

3. *Use proper materials for semi-permanent chalkboard markings.* Semi-permanent music bars, map outlines, special charts or graphs can be made by using a pressed earth crayon or white poster paint. Either will make a durable white line. When no longer needed, lines can be removed with a damp cloth. Should an image remain, remove with pumice or Bon Ami.

Should permanent markings be necessary, procure from your paint dealer Japan enamel. Markings made with this paint will withstand years of use.

4. *Resurface badly worn boards.*

When the time comes for your chalkboards to be reslated, do not procrastinate. Purchase from your paint dealer his best quality of slating paint.¹ Select a time when

¹Acme's forest green slating (\$1.08 per pint), greyed with a "universal" tinting compound, is a good chalkboard paint. Bennett's blackboard slating (No. 4004, black, 90 cents per pint; or green, No. 4006, \$1 per pint) is also recommended.

your board can be unused for at least a week (two weeks are better, to allow slating to dry.) Then, go to work. Sandpaper any rough spots. Clean the board thoroughly. Then use a good brush, and take care to leave as few brush marks as possible.

5. *"Break in" a new or freshly resurfaced board.* Using the side of a stick of chalk, cover the entire writing surface. Work the chalk dust into the surface of the board with a dusty eraser. Repeat the process. Wipe board clean with a fresh eraser. Then "dry clean" the board with a pliable, first quality chamois or a soft, loosely knit cotton cloth.

Be sure to "chalk in" your board before use. It will be damaged if you ignore this practice.

BORED WITH CHALKBOARDS? (Concluded from page 308.)

of questions they ask, their eagerness to respond and their rapid progress. To manage these students well requires considerable patience, a little understanding of their concerns, and a great deal of imagination. A large chalkboard can be a lifesaver for you — the teacher. Let these gifted students have a special assignment at the chalkboard — illustrating the material, outlining lesson material, placing detail on a graph, map or chart — while you give others a chance to "recite" or to hear the lesson.

(6) *Convenient.* Have you noticed how the very best ideas seem to pop up in the middle of the lesson? The chalkboard is such a handy place to record these ideas for all to see.

(7) *Adaptable.* Colored pictures almost draw themselves and make the lesson so dramatic; or color can be used to emphasize points in the lesson and fix them permanently in students' minds. The chalkboard is a challenge to students when they see their ideas taking form upon it; they like to see how ideas fit together; they can express themselves readily with a drawing, diagram or outline. The chalkboard helps you to attract and focus all the attention

You are now ready to use your chalkboard.

6. *Have basic writing equipment available.* Teachers should have chalk and erasers when needed in the classroom. A "basic kit" will improve distributing these basic tools for teaching.

Such a kit can include a small bag with a clear plastic side and a zipper for closing the top, in which the chalkboard materials may be kept. Include in the kit a pencil, a small pad of paper, white and colored chalk, and a chalkboard eraser. The chalk may be put in a clear plastic medicine tube or small bottle so it will not rub off on other kit items. Kits could be prepared by the librarian and given to the teachers before the class peri-

od starts and then be left with the librarian at the end of each class session so pencils may be sharpened, erasers cleaned and missing items replaced.

Chalkboard Skills

of the students upon one point at a time; it helps you adjust the speed of presentation to the students' rate of comprehension.

No special talent is required to do effective chalkboard work. Teachers who lack confidence in their ability to write or draw upon a chalkboard can easily learn these few techniques which will add to effectiveness of their teaching and give greater satisfaction to both teacher and learners:

(1) *Simplicity.* Use strong, vigorous lines in all written and pictorial work. Make sharp, clear outlines; avoid efforts at photographic accuracy; eliminate all unnecessary lines. Turn the chalk on its side to achieve bold contrasts and for rapid shadings. "One strong line is more forceful than two that are weak." Make your drawings reflect your teaching; have them speak with emphasis and with confidence.

(2) *Accuracy.* Know what you want to write; organize the statement in your mind; a mistake in spelling or inaccuracy in the statement of a "fact" will leave students with false impressions in their minds. Use chalkboard compasses, protractors or templates to aid you in all

drawings where mechanical accuracy or detail is needed.

(3) *Neatness.* Writing should be clear and legible. Make certain that students in the back row can read it easily by using strong, vigorous letters that are free from all flourishes. Keep the chalkboard free from dust so chalk marks will appear in clear detail.

Class librarians can distribute and collect the kits, also.

7. *Watch your chalkboard courtesy.* Leave your board cleaner than you found it.

Do you know your chalkboard better now? Then, how about both of you (you and your board) combining talents for a wonderful lesson?

(For information and recommendations concerning the purchase of chalkboards and their installation in meetinghouses, write to the Church Building Committee, 47 East South Temple, Salt Lake City 11, Utah.)

Class librarians can distribute and collect the kits, also.

Class librarians can distribute and collect the kits, also.

Chalkboard Hints

1. Green is a chalkboard color that seems generally acceptable.

2. Chalkboard work should be clearly visible to the entire class.

3. Chalkboard work is an aid to visualization of ideas. Neatness and accuracy of representation will promote logical thinking and assist in the recall of facts.

4. Pupils should be encouraged to use the chalkboard to summarize, organize and for creative efforts.

5. Have detailed work prepared on the chalkboard before the class assembles.

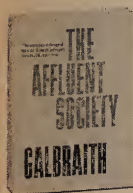
Are you bored with chalkboards? Honestly now, is the fault with the chalkboard or is it the improper use of them? Horace Mann wisely observed; "Indeed, in no state or country have I ever seen a good school without a blackboard or a successful teacher who did not use it frequently."

"The books we read should be chosen with great care, that they may be, as an Egyptian king wrote over his library, 'the medicines of the soul.'"

"Be as careful of the books you read, as of the company you keep; for your habits and character will be as much influenced by the former as by the latter."—Paxton Hood.

Reading for Lesson Enrichment

Medicines of the Soul



Examination
of
Economic Trends

► *The Affluent Society* by John Kenneth Galbraith; Houghton Mifflin Company; Boston, Massachusetts; \$5.

Management will be interested in this book. Those who like serious reading or those who are concerned over the ceiling of our national debt will appreciate the examination by Mr. Galbraith of our economic trends.

Mr. Galbraith is at present professor of economics at Harvard University. He has written other books, one on *Capitalism and the Great Crash of 1929*. For several years he was an editor of *Fortune* magazine.

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Explanation for Laymen

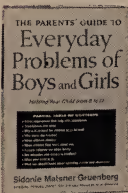
► *The Age of Psychology* by Ernest Havemann; Simon and Schuster, Incorporated; New York; \$3.

This book is written for the layman. Most people are interested in knowing why they behave and react to certain circumstances as they do. People are anxious to improve their positions in life and their relation-

ships with other people. How understanding of this vast field in the science of human behavior can benefit mankind is ably told by the author.

Mr. Havemann has written articles for several well-known magazines. Articles for *Life* magazine are the basis for this book.

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Insight
for
Parents

► *The Parents' Guide to Everyday Problems of Boys and Girls* by Sidonie Matsner Gruenberg; Random House, Incorporated; New York; \$4.95.

The author ably examines the inclinations and tendencies of growing children. An understanding of what takes place within the child during the formative years will give the parents an insight as to what they should provide in the way of opportunities and experiences to

strengthen the child's better personality traits. Knowledge in this respect will bring about better child training, less frustration and greater equanimity in parent-child relationship.

Mrs. Gruenberg is a well-known authority on problems attending childhood. At present she is special consultant to the Child Study Association of America.

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Struggle
of Tiny
Creatures

► *Lesser Worlds* (the fascinating story of life in the strange world of insects) by Nesta Pain; Coward-McCann, Incorporated; New York; \$3.75.

If you spend a great deal of time in the out-of-doors and enjoy nature, you will be captivated by this informative book on spiders, ants and other insects. Children will be enthralled by the story of the struggle of these tiny creatures for survival. How they care for their young and surmount unbelievable obstacles makes an enchanting story.

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Recommended Magazine

► *Child Study*, Summer, 1958 issue; Child Study Association of America, 132 East 74th Street, New York 21, New York; 65 cents.

Again we wish to recommend an excellent issue of this magazine devoted to parent-child relationship. This number deals with such topics as, "Education—the Mirror of Society" by Diana Trilling; "The Climate of Achievement" by Dale B. Harris, and "The Family in Action" by Fred L. Strodbeck.

Do Your Students Know the Scriptures?

Concert Recitation Changes — Coming Events — Question Box

IN the August, 1958, *Instructor*, it was recommended that, beginning in October, the concert recitation be revived to provide greater opportunity for Sunday School pupils to commit to memory the scriptures basic to their lives as Church members. Recently, President Stephen L. Richards reported that of young elders coming to the missionary home, most could not repeat the scriptures basic to their missionary work. It required sometimes several months of diligent study before they were able to adequately carry the Gospel message to others.

Should not the Sunday School so train these young men and women that after some twelve years of Senior Sunday School training, they would be better equipped? Immediately, this concert recitation idea was revived.

It is now thought that such an abbreviated treatment of the concert recitation, as was proposed in the August *Instructor*, would be inadequate. To properly learn the scriptures, the context and background of each scripture is desirable.

President David O. McKay, who was general superintendent of the Deseret Sunday School Union when the concert recitation was given in the opening exercises and we had 120 minutes for Sunday School, was consulted July 24, 1958. The Sunday School program had been streamlined to go into a 90-minute period to make way for priesthood meeting.

President McKay was shown the film, "Double Session Sunday Schools." He was elated with it. When told that some bishops objected to a double session on fast day because it would delay the beginning of fast meeting a few minutes, President McKay said, "The Sunday School should have 90 minutes of time *every Sunday of the month.*"

At the Sunday School stake superintendents' regional conferences held in July and August, 1958, the concert recitation was carefully considered. It was felt that whatever concert recitation was chosen, it should support the lesson objective of each course taught. Since each class probably would have a different lesson objective, it was proposed to have a concert recitation given before the school by certain classes on fast Sunday only.

The following is the new proposal for the concert recitation:

Beginning with the first Sunday in January, 1959, and on every fast day thereafter, it is proposed that two classes be prepared to rise and give a concert recitation of scriptures previously assigned for those departments, especially for this recitation. These classes will have drilled on these scriptures during the previous two months in their class periods. The proposed schedule is as follows:

Jan. 4, 1959 — Courses 7 and 13.

Feb. 1, 1959 — Courses 9 and 15.

Mar. 1, 1959 — Courses 11 and 19.
Mar. 29, 1959 — Courses 7 and 13.
May 3, 1959 — Courses 9 and 15.
June 7, 1959 — Courses 11 and 19.
July 5, 1959 — Courses 7 and 13.
Aug. 2, 1959 — Courses 9 and 15.
Sept. 6, 1959 — Courses 11 and 19.
Oct. 4, 1959 — Courses 7 and 13.
Nov. 1, 1959 — Courses 9 and 15.
Dec. 6, 1959 — Courses 11 and 19.

The foregoing dates will change as fast day is changed by general conference or by stake conference.

The concert recitation for each class will be different from that for each other class.

The concert recitations will be closely coordinated with two special 2½-minute talks for that day. Each of the two talks will have as the subject matter, the explanation of the verse which will immediately follow it. The first 2½-minute speaker will speak on the meaning of the verse. Then the class will arise and, under the direction of the teacher, will repeat in unison, first the citation (e.g., *Mark*, Chapter 16, Verse 16), and then the assigned and memorized verse. Following that, the second 2½-minute speaker will give his talk, which will be an explanation of the verse to be recited by the second class. The second class will then arise and repeat the citation and the verse assigned to it in the same manner as that done by the other class.

Time for the concert recitation

and the special supporting 2½-minute talks will come during the 12 minutes in place of the sacrament service on fast days.

Care should be taken that this procedure does not take time from the 45-minute class period, the song practice or the other 2½-minute talks. All Sunday School periods on fast days, as well as on other days, should be one hour and 30 minutes long. This means that the cooperation of some bishops will be necessary to revise the starting time of fast meeting, when fast meeting immediately follows Sunday School. It will, in many wards, require the

adjustment of both Sunday School and other meeting schedules when two or more wards are meeting in the same chapel. It is recommended that these adjustments be begun soon. It is for this reason that this change is not recommended before the first of the year.

The concert recitation verses will be published in *The Instructor*. What a fine thing it would be if every member of the Sunday School would also commit to memory these basic scriptures!

—General Superintendent
George R. Hill.

COMING EVENTS

October 10, 11, 12, 1958
Semi-annual
General Conference

Oct. 12, 1958
Sunday School
Semi-annual Conference

Dec. 7, 1958
Sunday School
Sunday Evening Program

Dec. 21, 1958
Sunday School
Christmas Worship Service

Question Box

Selecting Junior Sunday School Faculty

Q. Does the Junior Sunday School coordinator select personnel for the music department or teachers in Junior Sunday School?
—Nyssa Stake.

A. No. The coordinator's suggestions are made to the ward superintendent who, under the direction of the bishop, makes the selection of all personnel to the Junior Sunday School. (*The Sunday School Handbook*, January, 1958, edition, Chapter IX, pages 46-48.)

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Changed but not Abandoned

Q. Is the faculty meeting abandoned?
—Regional conference.

A. No. In compact stakes it is combined with the stake preparation meeting. In widely scattered stakes where it is not feasible to hold monthly preparation meetings, faculty meetings are still held. Many missions will continue to use the faculty meeting. Lessons will be continued in *The Instructor*. (See superintendents' article, *The Instructor*, August, 1958, page 250.)

Number of Verses To Be Sung

Q. Should all verses of the sacrament song be sung, disregarding the time required for preparation of the sacrament?
—Salmon River Stake.

The sacrament song is, in effect, a prayer. It carries a message appropriate to the service; therefore, the message of the song should be completed. When the thought contained in a verse is complete, the singing may end with a verse.

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Prayer Meeting Announcements

Q. Are announcements permitted in prayer meetings?
—Regional conference.

A. Yes. If announcements are judicious and do not detract from the spirit of prayer meeting, the first five-minute period before the prayer thought and the prayer may be used to keep teachers currently advised of business matters of the Sunday School. This would be in wards where faculty meeting is combined with monthly stake preparation meeting. (See superintendents' article, *The Instructor*, August, 1958, page 250.)

—Superintendent Lynn S. Richards.

—THE DESERTER SUNDAY SCHOOL UNION—

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HUGH B. BROWN, Adviser to the General Board.

"It Came Upon the Midnight Clear"

"IT Came Upon the Midnight Clear"; author, Edwin H. Sears; composer, Richard S. Willis; *Hymns—Church of Jesus Christ of Latter-day Saints*, No. 82.

The second chapter of the Gospel according to Luke is one of the most beautiful pieces of literature. It describes the scene of shepherds watching their flocks by night. "And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them . . . And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men." (*Luke* 2:9-14.)

This month's practice hymn is poetry and music woven around that heavenly revelation.

It is our assignment and duty to inspire our people, and to woo and win them to participation in worshipful singing.

1. Teach them to forget themselves while they sing in that same spirit as did the angels. "Glory to God in the highest."

2. Teach them so to sing that in their hearts may be kindled the spirit of "peace on earth, and good will toward all men."

3. Teach them to sing worshipfully, so their faith may be built up.

4. Teach them to sing with equal vigor and earnestness with all the

faithful saints, so they may be one in song even as the Saviour said to the Father: "that they may be one, even as we are one." (*John* 17:22.)

5. Teach them to sing the message and to forget the music, if possible.

6. Teach them to love the poem of this month's hymn so they may memorize it eagerly and easily.

How will you learn to teach all these things? By studying, by practicing eagerly at the monthly preparation meeting, by laying your strategy at that meeting, by comparing each other's methods and by copying the best of each other's methods.

I would not wish to deceive you into thinking that this page can teach you very much. You can learn much more and much more quickly by studying from living models, viva voce — from your own neighbors, your brothers and sisters.

May I warn you to avoid too fast a tempo? Make it a lilting one, so delightfully comfortable that everyone will chime in the rhythm so naturally that it will be a delight to all.

Sacrament Music and Gems

For the Month of December

Slow

TRACY Y. CANNON

SACRAMENT GEMS

FOR SENIOR SUNDAY SCHOOL

JESUS answered: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."¹

FOR JUNIOR SUNDAY SCHOOL

"THOU shalt worship the Lord thy God, and him only shalt thou serve."²

¹John 3:16.

²Matthew 4:10.

The melody — of easy range for all, including altos and basses — is much more beautiful than any of the subsidiary parts. The alto, tenor and bass parts are dull, whereas the melody is clearly delightful. Let them sing the tune. Spend your time singing the message rather than the harmonies.

Practice the preparatory beat. It is difficult. Try to master it at preparation meeting. Since we will beat two large and wide beats per measure, the opening beat will have to be a divided one to gather in that rather short beginning note.

The organist's task is not too easy unless the organist is experienced. Practice playing this hymn at home first, and then at the preparation meeting. There are no unusual problems.

The chorister should stand in the line of the organist's vision so the latter has a fair opportunity of playing to the chorister's beat.

—Alexander Schreiner.

to get a small concept of how the scriptures can help a teacher in her calling.

A teacher can gain great inspiration from the scriptures —

"And all things, whatsoever ye shall ask in prayer, believing, ye shall receive." (*Matthew 21:22.*)

For another experience of beauty, joy and inspiration, read the lovely story of Ruth. Her love and devotion is a wonderful lesson for all of us.

And from the Book of Mormon:

"O all ye that are pure in heart, lift up your heads and receive the pleasing word of God, and feast upon his love; for ye may, if your minds are firm, forever." (*Jacob 3:2.*)

Patience is the watchword of every teacher. She can help to learn the real meaning of patience by becoming thoroughly familiar with the story of Job and his trials and tribulations. She can learn how to bring results to her teaching.

"But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience." (*Luke 8:15.*)

What teacher has not had her patience tried to the utmost by one or more students who seem to delight in trying to keep the class upset and prevent the teacher from teaching? In such cases, books on psychology are very useful. Knowing the age characteristics of the children, in order to challenge their interest, is vital. But have you tried going to the scriptures for help, comfort and understanding?

"... But we glory in tribulations also: knowing that tribulation worketh patience;

"And patience, experience; and experience, hope:

"Let hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy



Let the Scriptures

Help You Teach

by Claribel W. Aldous

ALL teachers should be students. They should be devoted to learning, that they might adequately and intelligently give information concerning the Gospel to those they teach. How can a Sunday School teacher teach the Gospel unless she is a student of the Gospel?

Hyrum Smith, the brother of the Prophet Joseph, was admonished to learn the word of God before attempting to proclaim it. Can we do less?

"Seek not to declare my word, but first seek to obtain my word, and then shall your tongue be loosed; then, if you desire, ye shall have my Spirit and my word, yea, the power of God unto the convincing of men." (*Doctrine and Covenants 11:21.*)

The Bible gives us this advice:

"Let not mercy and truth forsake thee: bind them about thy neck;

write them upon the table of thine heart:

"So shalt thou find favour and good understanding in the sight of God and man." (*Proverbs 3:3, 4.*)

"Get wisdom, get understanding: forget it not; neither decline from the words of my mouth . . . Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding." (*Proverbs 4:5-7.*)

"A wise man will hear, and will increase learning; and a man of understanding shall attain unto wise counsels." (*Proverbs 1:5.*)

This wise counsel is just a very small portion of the book of *Proverbs*, yet think how much a teacher can learn about her responsibilities from these four short verses. Multiply this by all of the books of the Bible plus the Book of Mormon, the Doctrine and Covenants and the Pearl of Great Price and you begin

Ghost which is given unto us." (*Romans* 5:3-5.)

"In your patience possess ye your souls." (*Luke* 21:19.)

From the scriptures, a teacher can get information on how to teach and also warnings about teaching unwillingly.

"Teach ye diligently and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the kingdom of God, that are expedient for you to understand." (*Doctrine and Covenants* 88:78.)

"And the Spirit shall be given unto you by the prayer of faith; and if ye receive not the Spirit ye shall not teach." (*Doctrine and Covenants* 42:14.)

"... But by love serve one another." (*Galatians* 5:13.)

"But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,

"Meekness, temperance: against such there is no law." (*Galatians* 5:22, 23.)

To get the full meaning of a passage of scripture, a teacher will need to read what precedes and what follows that particular verse.

If a teacher will learn to use the index and concordance, she will get great help in her study of the scriptures.

In our studies, we must not forget the modern-day scriptures. That is the counsel and advice of the prophet and apostles acting for our Heavenly Father in the earth today.

Elder Adam S. Bennion gave us this advice: "I commend to you the practice of reading the scriptures daily. Do not close your eyes in sleep at night until you have read some of the truths and beauty to be found there."

A teacher in the Junior Sunday School has the opportunity of fulfilling the admonition to "feed my

lambs." And what will you feed them? The bread of life, the spiritual food that helps His children to grow in wisdom and understanding. The plan of life eternal. The knowledge that lives on forever and cannot die. These things you can learn from the scriptures and from living the things you learn.

"For behold, this is my work and my glory — to bring to pass the immortality and eternal life of man." (*Moses* 1:39.)

You, the Sunday School teacher, are blessed beyond measure because someone thought you were worthy to share a partnership with the Lord, Jesus Christ, in helping to bring others a knowledge of His way of life and His plan for our eternal joy. May you be blessed with the gift of the Holy Ghost to enlighten your mind and quicken your intellect as you study the scriptures and use them in your teaching of the Gospel.

Junior Sunday School Hymn for the Month of December

"Christmas Night"

"CHRISTMAS NIGHT" by Nancy Byrd Turner, arranged by E. M. C. Reed; *The Children Sing*, No. 151.

Our Christmas hymn tells us the angels' story as heard by the shepherds on the hill.

It was a dark, chilly, winter night. As they were "keeping watch over their flock," a bright light appeared in the sky. While looking at the great light, they saw an angel there. They were afraid.

"And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

"For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

"And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger." (*Luke* 2:10-12.)

Then many more angels appeared,

singing and praising God, saying, "Glory to God in the highest, and on earth peace, good will toward men." (*Luke* 2:14.)

This glorious night was the first Christmas in all the world and Jesus, "the babe wrapped in swaddling clothes," was the first Christmas gift to the world from our Heavenly Father.

In the December, 1956, issue of *The Instructor* the following articles and pictures may be referred to by choristers in preparation for the presentation of "Christmas Night":

1. "They Found Their Prince of Hope," a colored picture article by Ramona W. Cannon about the painting, "Arrival of the Shepherds," by Henri Lerolles.
2. "Arrival of the Shepherds," the center spread picture of the issue.
3. "And There Were Shepherds," an article by Marie F. Felt.

The lovely melody of this Christmas hymn should be played in a gentle, smooth manner, and at a moderate tempo. At times, the accompaniment gives the effect of bells ringing. The phrases are short.

Organists can give an artistic and meaningful performance of this number if they will study the music and follow the phrase markings as indicated.

Choristers, when introducing the Christmas hymn, should stress the clear, distinct pronunciation of all words.

Let us convey the true spirit of Christmas to the little ones by relating stories and singing about Christ, the Saviour of the world.

Additional Christmas music will be given at the November preparation meeting.

—Florence S. Allen.

They Are Preparing for the Future

Conducted by Camille W. Halliday

Monthly Honor Award

TABER FIRST WARD, Lethbridge (Alberta, Canada) Stake each month recognizes an "honor class" — the class having the highest percentage increase in attendance, compared with the previous month. The class with the best record has in its room for the next month a traveling "honor class" banner.

Attendance of one class was increased 13 per cent as a result of the recognitions, which stimulate each class to try having as many potential members as possible present each Sunday.

A similar award is made among classes in the Junior Sunday School.

Submitted by William J. Harding, Lethbridge First Ward enlistment director.



Gordon Savage and his students from the Taber First Ward, Lethbridge (Canada) Stake, smile with pleasure at receiving the "honor class" banner for highest percentage attendance increase.

Busy, but Never Too Busy

IN addition to being enlistment director Mrs. Sam (Marie) Teitelbaum is *Instructor* director in Garden Heights Ward, Canyon Rim (Salt Lake County) Stake.



Marie Teitelbaum

She keeps a file on all potential members of the Sunday School. Many times, as she calls potential members to invite them to Sunday School, she has an opportunity to tell them about *The Instructor*.

She watches subscription expiration dates and calls to obtain renewals. Her love for her work and her personality seldom fail in getting these renewals. To date, Garden Heights Ward has a better than 100 per cent record, comparing the

number of *Instructor* subscriptions with the number of Sunday School officers and teachers.

All day long Mrs. Teitelbaum is busy helping in her husband's business. She does much of her *Instructor* and enlistment work by telephone. But she does it — and successfully.

* * *

Preparing for the Future

THEME of the second annual Sunday School conference in the Uruguay Mission was, "Preparation for the Future." Department sessions, conducted by mission Sunday School board members, were held in Montevideo for superintendents, secretaries and teachers.

Irma Cobas, mission Sunday School secretary, demonstrated uses of charts and graphs to keep the superintendencies up-to-date on Sunday School progress.

Virginia Wilson, teacher trainer and librarian, reviewed methods for making lessons live with flannelboards, maps, charts, sand boxes, pictures and other ideas. Much of the increased efficiency in teaching the Gospel in the Uruguay Mission has been attributed to Sister Wilson's teacher training class.



At a departmental session of the Uruguay Mission Sunday School conference, Virginia Wilson (right) and Luz del Alba Quintana (left) reviewed teaching methods and available teaching aids.



Suggested Christmas Worship Service, Dec. 21, 1958

“And His Name Shall Be Called . . . Prince of Peace”

FOR THE SENIOR SUNDAY SCHOOL

Opening Period:

Devotional prelude: Appropriate Christmas music.

Greetings and scripture reading (suggested: *Isaiah* 9: 6, 7) by member of bishopric.

Opening hymn: “Far, Far Away on Judea’s Plains,”
Hymns — Church of Jesus Christ of Latter-day Saints, No. 33.

Invocation.

Sacrament service.

Program (approximately 15 minutes):

Hymn: “Joy to The World,” *Hymns*, No. 89.

Short talks:

1. “What Promises and Joy Christ Brought to the World.” (Suggested speaker, returned missionary.)
2. “How Acceptance of the Gospel Has Brought Joy into My Life.” (Suggested speaker, convert to the Church.)

Hymn: “Oh Come, All Ye Faithful,” *Hymns*, No. 129.

Scripture reading by member of Sunday School superintendency: *Luke* 2:8-17.

Separation for classes: See article below for suggested uniform Christmas lesson.

FOR THE JUNIOR SUNDAY SCHOOL

After the sacrament service, we suggest a presentation be given of, “A Christmas Cantata for the Young,” by Moïselle Renstrom. Copies of the cantata will be available for all Junior Sunday School workers at the monthly preparation meeting in October. Characters in the cantata may be represented by Sunday School children. An alternative suggestion would be to use the new “Junior Sunday School Music Flannelgraph Cut-Outs, Set No. 2.” (Available at Deseret Book Company, 44 East South Temple, Salt Lake City, Utah, after October 20, 1958.)

The uniform Christmas lesson given in Junior Sunday School classes should be based on “The Birth of Jesus.”

—Committee:

Marion G. Merkley, *Chairman*,
Vernon J. Lee, *Master*
Melba Glade,
Dale H. West.

Suggested Uniform Christmas Lesson for Course No. 6 and Older Classes Dec. 21, 1958

“Behold My Beloved Son”

Theme: “Behold my Beloved Son.”

Objective: To learn more of the mission of Jesus the Christ, our Saviour, and its meaning in the life of each member of the class.

(The outline submitted below should be adapted to the ages and maturity of class members.)

I. The pre-existence of Jesus Christ.

Augustine, in his Confessions, said, “Behold the heavens and the earth are; they proclaim that they were created; they proclaim also that they made not themselves: ‘therefore we are, because we have been made; we were not therefore, before we were, so as to make ourselves’ . . . Thou therefore, Lord, madest them.”

The Apostle John testified of the power and authority exercised in the heavens by Jesus; Christ’s own testimony and that of Peter are on record. (*John* 1:1, 14; 16:28; 17:5; *1 Peter* 1:20; Doctrine and Covenants 93:21.)

Have one of the students read and discuss the importance of 3 *Nephi* 9:15 and following; also the book of Abraham 3: 23-26.

II. The Plan of Salvation.

Jesus was pre-ordained to be the Saviour and Redeemer of a fallen world. To do this He had to be the “Lamb slain from the foundation of the world.” (*Revelation* 13:8.)

Following the creation of the world, and of man upon the earth, Adam and Eve were driven from the Garden of Eden because of transgression. The Lord declared:

“Behold I have forgiven thee thy transgression in the Garden of Eden. Hence came the saying abroad among the people, That the Son of God hath atoned for original guilt, wherein the sins of the parents cannot be answered upon the heads of the children, for they are whole from the foundation of the world.” (*Moses* 6:53, 54.)

The atonement of Jesus Christ does not answer for our

individual, personal sins, which are forgiven only on condition of repentance, baptism and a good life by each of us. (Doctrine and Covenants 19:15-19.) Adam and Eve learned how the plan worked for them and their posterity from the Creator of the world. The prophet Enoch's account of it is given in *Moses* 6:30-68. A portion of that passage states: "This is the plan of salvation unto all men, through the blood of mine Only Begotten, who shall come in the meridian of time." (*Moses* 6:62.)

III. "To fulfill all righteousness."

Jehovah became flesh and dwelt among us. Nephi, on the American continent foresaw and recorded the event. (1 *Nephi* 11:14-27.) Some six hundred years later another Nephi heard the voice of his Lord declare, "on the morrow come I into the world!" (3 *Nephi* 1:13.) Matthew records His coming. (*Matthew* 1:18-25.) When Jesus was 30 years old, He began His public ministry in the flesh. Two events mark the entry into the ministry: His baptism "to fulfill all righteousness" (*Matthew* 3:13-17) and the temptations, at which time Jesus clearly demonstrated His power to overcome Satan. These two knew each other; they had presented rival plans. Read the account in the Inspired Version if it is available and compare with *Matthew* 4:1-11.

Jesus understood the mission for which He had come into the world. Do we have our duties clearly in mind? Are we prepared to perform works of righteousness?

IV. "I am the resurrection, and the life." (*John* 11:25.)

Jesus was crucified by His own people. On the third day, Christ arose from the dead. His resurrection was a culmination

of plans that had been established ages beforehand. It was a triumph of divine planning:

- a) All the dead may be resurrected.
- b) Men will be brought before God for judgment.
- c) The dead, too, may have the Gospel preached to them.
- d) The resurrection is a literal reuniting of the spirit and the body.

Jesus declared to the Saints on this continent (3 *Nephi* 9:22) "Therefore, whose repenteth and cometh unto me as a little child, him will I receive, for of such is the kingdom of God. Behold, for such I have laid down my life, and have taken it up again; therefore repent, and come unto me ye ends of the earth, and be saved." (Read 3 *Nephi* 9:15-22; Doctrine and Covenants 18:11; *Luke* 24:36-44.)

You might conclude the class by encouraging the students to read the 45th section of the Doctrine and Covenants after they return to their homes.

Summary: Review the four divisions emphasized in this lesson. Point out that the aim has not been to develop a comprehensive understanding of the mission of Jesus, but rather to stress the importance of that mission to each of us. Are we ready to embrace and hold sacred the blessing it has brought into our lives?

—Committee:

Marion G. Merkley, Chairman,
Vernon J. LeeMaster,
Melba Glade,
Dale H. West.



Suggested Program for Fast Sunday Evening Dec. 7, 1958

"Peace I Leave with You"

THEME: "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." (*John* 14:27.)

Devotional prelude.

Opening hymn: "I Know That My Redeemer Lives," *Hymns—Church of Jesus Christ of Latter-day Saints*, No. 95.

Invocation.

Scripture reading: *John* 14:15-31. (Two people may read alternating verses.)

Songs by special Junior Sunday School chorus: "I Think When I Read That Sweet Story," *The Children Sing*, No. 9, and "Lovely Appear," *The Children Sing*, No. 197. (With younger children, use melody only.)

Talk (speaker to be selected from members in Courses 6-14): "What Christ's Message of Peace Means to Me." (This topic could be developed by a panel of not more than four participants.) The need for self-preservation; the place of discipline; the role of tradition; the evils in "too much" or

"too little"; the dynamics of attitudes; the appeal of "security."

Vocal solo: "In My Father's House are Many Mansions" by Mac Dermid.

Talk (speaker to be selected from members in Courses 18-28): "Is Peace Possible in a World of Free Agency?" What are "landmarks" of a people at peace? What does prophecy say? What are the alternatives to the struggle for peace? (See *The Instructor*, October, 1957, page 315, for pertinent help.)

Closing hymn: "Father in Heaven," *Hymns*, No. 34. (Congregation, mixed quartet, or solo.)

Benediction.

The program will be most effective if it is carefully timed not to exceed one hour.

—Committee:

Marion G. Merkley, Chairman,
Vernon J. LeeMaster,
Melba Glade,
Dale H. West.

In Fitting Contrast

By Arthur S. Anderson

SOME stage and screen stars have overcome great handicaps to gain recognition in the field of dramatics.

Many of these have also resisted temptations which inevitably accompany popularity and wealth.

To these we pay tribute in the hope that the incidents from their lives will form a fitting contrast to others who fail to measure up to the more important things in life.

Determination to Succeed

FROM early youth, Charles Laughton wanted more than anything else to be an actor. Because of his abnormal plumpness and ungainly walk, he was ridiculed in this ambition even by his own family. As a result of this ridicule, Charles developed an additional handicap — a deep feeling of inferiority.

Even after the chubby youth gained some recognition for his acting talents, he was obsessed by the fear of being turned down as a leading man. He was deeply aware of his shortcomings in appearance and felt sure that he could not compete with tall, handsome stage lovers.

In the midst of this frustration, Russian director Theodore Komisarjevsky offered Laughton an opportunity to play the soldier in Chekhov's "The Three Sisters," opposite

the beloved and admired Beatrix Thompson. To Laughton's objections that it would be ridiculous to cast him in the part of a lover, Komisarjevsky answered only that he always preferred a real actor to a good-looking star of mediocre talent.

Charles Laughton responded to this word of encouragement. He rehearsed the part at least a hundred times. He read Russian novels and played the "soldier" on and off stage until he got the part in his bones.

On opening night Laughton proved himself equal to the part and the reviews were unanimously in his favor.

Through determination to succeed in spite of his shortcomings, Charles Laughton became recognized throughout the world for his outstanding dramatic accomplishments.¹

Did Her Best in Every Detail

KATHARINE CORNELL studied and observed whenever possible and accepted every acting opportunity during her early years because she wanted to become an actress on the New York stage. Finally, after several years of experience in amateur plays, she was awarded a four-word part in a play with a semi-professional company.

While many regarded this as an

¹Adapted from *The Laughton Story* by Kurt Singer; The John C. Winston Co., Philadelphia, Pennsylvania; 1954; pages 1-31.

insignificant part, Katharine saw in it a great opportunity. She worked over the four words almost every waking moment. She tried them with every possible tone and inflection.

As a result, the final performance was so impressive that Katharine received additional parts and more significant roles.

It was this trait of seeking to do her very best even in the seemingly insignificant details of performance that led Katharine Cornell to fame as one of the greatest actresses her day.²

Practiced What He "Preached"

WHEN James Stewart was graduated from Princeton University in 1932, he planned to become an architect. Poor business conditions prevented this, however, and he turned to acting in a summer stock company as a temporary means of making a living.



James Stewart

In less than five years, Jimmy Stewart was one of America's top film stars. He found his success playing character parts of young men who were unusually honest. His directness and sincere manner made him the ideal of young and old.

In the film, "Mr. Smith Goes to Washington," Jimmy Stewart reached a high point in the portrayal of this type of honest character. Frank Capra, director of the film, suggested the reason for the star's outstanding success: The star's idealism and honesty did not end when he left the film studio. He really was that way — practicing in everyday life what he was preaching, as it were, on the screen.³

²Information from *In the Big Time* by Katherine Little Bakeless; J. B. Lippincott Company, Philadelphia and New York, 1953; pages 3-22.

³Based on material in *In the Big Time* by Katherine Little Bakeless; J. B. Lippincott Company, Philadelphia and New York, 1953; pages 23-38.

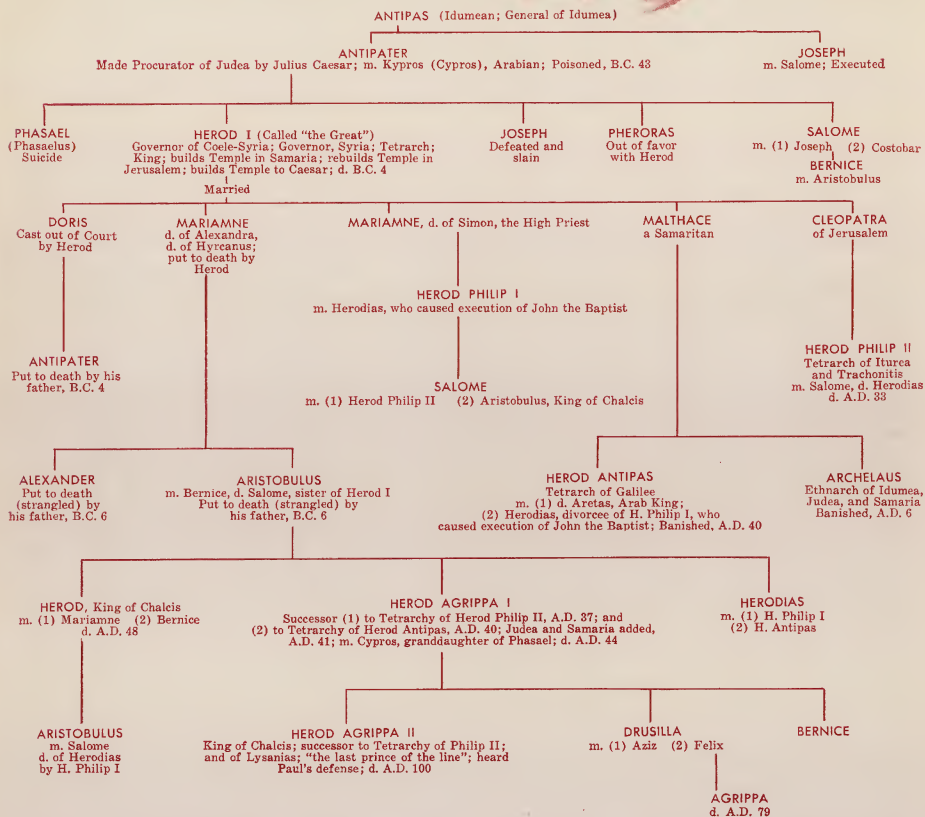


Charles Laughton



Katharine Cornell

The Fearful Family of HEROD



EARLY this morning as I left for the office, my eyes stopped on a touching sight. Cuddled on a scrub oak limb in front of our home was a young squirrel. Soon it lifted its little gray-brown head and began munching a dark green oak leaf.

We have seen squirrels in trees around our home before. But this one was different.

Some weeks ago an infant squirrel stumbled into our garage. It looked like a large mouse, except that it had big, bulging eyes and an extra long tail. For

days he was fed from a doll nursing bottle. Then he was given bits of cheese, cereal and graham crackers. He was bedded in a large brown cardboard box with high sides.

SQUEAKY



Found strength in an oak.

He was named Squeaky.

But we did not want Squeaky to become a house pet, for his sake and ours. We wanted him to live in and around the oak, and hoped he would come to see us frequently. So now he was bedded in a box with low sides over which he could easily climb. Coming home late at night, we noticed the box empty. Then came that satisfying morning sight of Squeaky standing on his little feet on a limb and breakfasting on oak leaves.

Squeaky was now meeting life on his own.

A wise father in our neighborhood often repeated to his sons: "Always stand on your own feet and do your own thinking." On the other hand, there are perhaps some of us who under the guise of kindness are making house pets of our children. Some apron strings seem never to wear out. And children grow to adulthood leaning on others or trying to make themselves in the image of someone else.

A man always stands taller when he stands on his own feet.

On our shelf is a book titled *One Hundred Great Lives*.¹ It is interesting how many of those persons, because of circumstances, were forced early to stand on their own. Beethoven's father was a drunkard and his mother died when he was still a youth. Confucius was fatherless at 3, and Demosthenes at 7.

Children, no doubt, are better off with the guidance of loving parents, provided their love teaches self-reliance and self-respect.

Take, for example, two great men who were sons of noble sires. John Quincy Adams was the son of a president of the United States who himself became president. Dip into John Quincy's boyhood and you discover a lad who was taught early to stand on his own. He was not sent to school, but taught in the home by Bible-loving parents. At 10, he was often sent by his mother alone on horseback the nine miles from Braintree to Boston for the mail. This was in the days when the boy could hear British guns booming into colonist positions and could watch red-coats setting fire to nearby haystacks.

In a letter to his son, John Adams once wrote:

¹Edited by John Alen; the Greystone Press, New York, New York, 1945.

On His Own Feet

"Your conscience is the minister plenipotentiary of God Almighty in your breast. See to it that this minister never negotiates in vain. Attend to him in opposition to all the courts in the world."²

William Pitt, The Younger, became Britain's premier at 24, and held the position for 19 years. His father, William Pitt, The Elder, had honored the same position, as the Great Commoner.

Young Pitt, too, received his early education in the home, in which the family acted the parts of Shakespeare and "every day" were instructed from the Bible.

There is every evidence that the elder Pitt instilled within his brilliant son his own courageous will to stand alone for righteousness. The elder Pitt probably never stood taller than on a January day in Parliament in 1766. He ripped into his hearers for imposing the Stamp Tax on the American colonists, for "taking their money out of their pockets without their consent." With "the face of an eagle and the heart of a lion," he thundered, "I wish this to be an empire of free men."³ But George III did not listen.

John Adams stood magnificently alone after the Boston Massacre four years later. He, as an American patriot, defended before a jury the lives of British soldiers who had fired into an abusive crowd of colonists. People were shocked, and neighbor boys' stones flew through John Adams' window. But he fought for unpopular justice. He won an acquittal for the red-coats.

Little Squeaky never stood taller than in that morning sunlight. He was free. He stood on his own. He was out in his natural arena, the wild oak. There, he would find more perils. But there he should become stronger and happier — and bigger!

—Wendell J. Ashton.

²John Quincy Adams and the Foundations of American Foreign Policy, Samuel Flagg Bemis; Alfred A. Knopf, New York, New York; 1949.

³See *Mr. Pitt and America's Birthright*, J. C. Long, New York, New York, Frederick A. Stokes Company, New York, New York; 1940; pages 426-445.